A

COLLECTION

Of ſeveral valuable

TRACTS,

Relating to the late Tſar of *Ruſſia*'s Fleets, Expedition to *Derbent*, &c.

With an accurate MAP *of the* Caſpian Sea.

Tranſlated from the Originals in the *Slavonian* and *Ruſſian* Languages,

By *THO. CONSETT*, M. A.

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VOL. II.

LONDON: Printed by S. Holt, and Sold by J. Brotherton, at the *Bible* in *Cornhill*, Tho. Meighan, Bookſeller in *Drury-Lane*, A. Miller, over-againſt St. *Clement*'s-*Church*, in the *Strand*, and Fr. Hildyard, Bookſeller in *York*. MDCCXXIX.

A

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AN

ACCOUNT

OF THE

Rise of the Naval Power in

RUSSIA.

OR THE

STORY

OF THE

LITTLE BOAT,

Which gave RISE to the

RUSSIAN FLEET;

Being the *PREFACE* to the *SEA REGULATIONS* in *RUSSIA*, and said to be written by the Tsar *PETER ALEXIEVICH* himself.

THE

STORY

OF THE

SHIP's-BOAT, which gave his Majesty the Thought of building Ships of War.

THE genuine HISTORY of this Boat, and the Occasion his Tsarish Majesty took from the accidental Sight of it, to set about the building of a Fleet, stands in the Preface to the (Morskoi Oustave or) Sea Regulation: Wherein some Notice is taken of the Difficulty to represent the ancient State of *Russia* for want of Histories, they having no Account of any Thing till after

after the Time of Duke *Ruric*, who died in 879. *Cluverius* is quoted for the Relation he gives from *Greek* Hiſtorians of *Igor*, Great Duke of *Ruſſia*, his croſſing the *Euxin* with a Fleet of 150000 Veſſels to attack *Conſtantinople*; but theſe are agreed to have been only meer Cock-boats, and of no Conſequence. Then it is obſerv'd, that Duke *Uladimir* was too much engag'd in eſtabliſhing Religion to regard Navigation; and is blam'd for the Diviſion he made of his Country into twelve Dukedoms for the Sake of his twelve Sons; but the Diſturbances which this Diſtribution had occaſion'd, were quieted by the Great Knaze or Prince *Ivan Baſilowich*, who reunited theſe Dukedoms, and reduc'd them again into one Body. This Succeſs by Land gave great Umbrage to the maritime Powers, leſt ſuch an enterprizing Prince ſhould make any Attempts by Sea; and therefore in a Congreſs at *Lubeck*, the Subjects of Foreigners were forbid to come into *Ruſſia* to teach them Navigation, or to build Ships; tho' this ſeems not to have been his Deſign, his whole Time being taken up in making Conqueſts by Land. The Death of *Boriſe Godunoff* concluded the Succeſſion in his Line; and then after an Interregnum of ſome Years, to the Hiſtories of which the Preface refers us; came on the Family of the preſent Tſar PETER the Great;

Great; firſt, his Grandfather Tſar *Michael Theodorowitch*, who quell'd the Civil Diſſentions of the Country, and guarded againſt the Incurſions of the *Tartars*, had yet no Thought of building Ships. Again, his Father Tſar *Alexie Michaelowich*, not only confirm'd the Strength of the Country as his Father left it, but advanc'd upon his Neighbours, and enlarg'd his Territories, and extended his Thoughts alſo towards the Sea. Yet in this he made but a very ſmall Beginning, having only built a little Ship call'd the EAGLE, and one Yacht or Galliot in the River *Volga*; and this Deſign was totally quaſh'd and defeated at *Aſtracan*, by a Quarrel amongſt the *Hollanders*, that built and had the Care of theſe Veſſels, in their Way to the *Caſpian*. The Captain being kill'd, ſome fled to *Perſia*, and thence to the *Indies*; and only two of the whole Company, a Surgeon and a Carpenter return'd to *Moſco* to relate the Diſappointment. So that Tſar *Peter Alexiewich* truly began and perfected a Fleet. The Story of which is thus related from the 32d Page, to the End of this Preface.

And here we ſee indeed a like Divine Providence, as was obſervable in the Building of the firſt Temple of the Lord in *Jeruſalem*. *David* had purpos'd with great Zeal to build a Temple; but God forbid him that

that Undertaking, and devolv'd it on his Son *Solomon:* And ſo with us, Ship-building deſign'd and begun by Tſar *Alexie*, the incomprehenſible Counſel of God did not permit to be perfected by him; but determin'd that his Son *PETER* the Firſt ſhould be Author of this Work. And tho' the Father's Intention was not accompliſh'd, yet that redounds to his eternal Honour; becauſe it ſhews us abundantly the enterprizing Spirit of that Monarch; and from that Beginning, as from a good Seed, the preſent Naval Works are ſprung up.

We come now to the ſpecial Narration of our Happineſs. And mark Reader, in what an ample Manner, and by what a wonderful Providence this has commenc'd and grown to the greateſt Maturity.

The now reigning, and our moſt gracious Monarch, in the Beginning of his Reign, whilſt he was yet a Youth, gave Proof of his great Soul, and how fit he was for ſuch an Empire. He was excited by his own natural Genius to improve himſelf in every commendable Practice, and by an inflexible Inclination to Science and Action. The Deſign and Beginning of this great Work of building a Fleet, did not take its Riſe from an Obſervation and Sight of large and wonderful Arſenals and Navies, but from ſo

ſmall

ſmall an Accident, as could ſcarce be thought of, as follows.

IT happen'd that his Majeſty was in the Flax-yard at * *Iſmaeloff*, and walking by the Magazines, where ſome Remains of the Houſhold Furniture of *Niketa Ivanowich Romanoff*, his Great Uncle were laid, he eſpy'd amongſt other Things a ſmall foreign Veſſel, and his native Curioſity not ſuffering him to paſs it by without an Enquiry, he preſently ask'd *Francis Timerman* (who then liv'd with him, and taught him Geometry and Fortification) what was that? He told him it was an *Engliſh* Boat. The Sovereign again ask'd, Where did they make Uſe of it? *Timerman* anſwer'd, It was us'd by Ships to bring and carry Goods. Then again, his Majeſty ask'd, In what is it preferable to our Veſſels (for he obſerv'd it to be built in a Faſhion better and ſtronger than ours) *Timerman* anſwer'd, that it goes with a Sail, with a Wind, or againſt it; which Word made him greatly Wonder; and as tho' not credible, rais'd his Curioſity to ſee a Proof of it. The Monarch ask'd the ſaid *Timerman*, Was there ſuch a Man as could refit the Veſſel, and ſhew it to go ſo? And hear-

* An old Seat of his Family near *Moſcow*.

ing that there was one, being overjoy'd, he requir'd them to find him out. Then *Timerman* ſought out the aboveſaid Carpenter *Carſtens Brand* (who was ſent for by his Father from *Holland* to build Ships in the *Caſpian*, as is above related.)

THEN did the Seed of Tſar *Alexie Michaelowitch* begin to ſprout. *Carſtens Brand* a long Time deſpairing of Employ in his own Way, had hitherto ſubſiſted himſelf by Joyner's Work; and contrary to his Expectation, being call'd to work in his firſt Trade, he very willingly repair'd the Boat, made the Maſt and Sails, and ſail'd up and down the River * *Yauſe* in his Majeſty's Sight, which was yet a greater Wonder to his Majeſty, and exceedingly pleas'd him.

AND who at that Time could imagine this Divertiſement of his Majeſty wou'd ever have been improv'd to greater Purpoſes, and not have been laid aſide as an Entertainment of his Youth? But this Monarch was ſo particularly remarkable in all he did, that the very Paſtimes of his Childhood are eſteem'd, as Tranſactions momentous and weighty, and appear worthy to be recorded in Hiſtory. He purſu'd ſuch Diverſions

* A ſmall River that runs by the Suburbs of *Moſco*, wherein the *Engliſh* and *Dutch* Merchants dwell, and falls into the *Moſqua*, a little above the City.

in

in his Childhood as lead him, and many other great Perſonages before him, to future great Exploits. His Pleaſures were to build Forts moated round; to draw up Battalions as in a real Engagement with an Enemy, offenſive and defenſive. And ſo, the ſaid Boat did not only ſerve for Play and Paſtime, but gave Occaſion for his building a great Fleet, as we now ſee with juſt Admiration.

But to return to the Beginning of this Story, his Majeſty was not content to ſee the Sailing of the Boat, but he coveted himſelf to go in her, and ſteer her. And becauſe he obſerv'd the Boat not to anſwer her Helm, but often to ſtrike againſt the Bank, he ask'd the aboveſaid *Carſtens Brand* the Reaſon of it; he anſwer'd, becauſe the Water was narrow, and ſhe had not ſufficient Way. Then his Majeſty order'd the Boat to be carry'd into a Water call'd the *Proſian Pond*; but this was nothing better, and his Deſire was ſo inflam'd, that it hourly encreas'd, and he reſolv'd to carry it into a larger Water, and the Lake of *Pereſlave* was mention'd to him as neareſt. He wiſhed to fly thither, but ſee what interven'd to retard this Journey!

His Mother, of immortal Memory, the moſt Auguſt Tſarene of *Ruſſia*, being heartily ſolicitous for the Safety of her Son, en-

deavour'd to diſſuade and divert him from it; yet with a Deference and Reſpect to his Sovereign Dignity: On his Part, he ſo comported himſelf to the Will of his Mother, as if regardleſs of his own Power and Majeſty.

HERE was the Difficulty; to deſiſt from his intended Journey towards the Lake, his ſtrong Bent of Mind that Way would not permit, and yet to proceed without his Mother's Approbation, his filial Affection forbid him; and the Scruple was about her Majeſty's Conſent, in an Undertaking, at leaſt in Opinion, dangerous. However, his eager Deſire to effect his Purpoſe, made him very thoughtful how to bring it about, under the Pretext of performing a Vow in *Trinity* Monaſtery, he prevail'd with his Auguſt Mother for an Opportunity of making this Journey; hence it is manifeſt, with what an ardent Zeal, for the common Good, God inſpir'd this Monarch.

AFTER his Majeſty had taken a full View of the Extent of this Lake, he then inſtantly and openly entreated his Mother to build there a Houſe and Veſſels. And ſo the aboveſaid *Carſtens Brand*, build two ſmall Frigates and three Yachts, wherein his Majeſty diverted himſelf a few Years. But afterwards he thought this too ſmall a Water, and deſign'd to go to the Lake *Cubins*, which

is

is large and extenſive, but not deep enough. Then he fix'd his Reſolution to Viſit a Water large as his Deſire, and that was the Sea itſelf; but Motherly Care again obſtructed this Deſign, which often repreſented this as a Voyage dangerous and troubleſome; but ſuch was the Impulſe of the Son's Spirit, that it could not be reſtrain'd nor diverted, and ſhe ſaw him immutably reſolv'd, notwithſtanding all the Diſſuaſion ſhe had us'd.

THEREFORE, in 1694, his Majeſty viſited *Arch-Angel*, and from thence in his own Yacht, call'd the St. PETER, he ſail'd to *Ponoia*, in Company with *Engliſh* and *Hollands* Merchant Ships, under Convoy of one *Hollands* Man of War, Commanded by Captain *Jolle Jolſon*.

HIS Majeſty was much delighted with his Voyage, ſo much at large, but did not ſtop here, and therefore bent his Thoughts wholly towards building a Fleet. And when in his Invaſion of the *Tartars*, he had laid Siege to *Aſoph*, and happily taken it, he then in Proſecution of his Purpoſe, which was unchangable, thought not long about it, but put it ſpeedily in Execution. A fit Place for building Ships was found in the River *Veronez*, by a City of the ſame Name. Maſters were ſent for from *Holland*, and in 1696, a new Work was begun in *Ruſſia*, the building of great and noble Ships, Gallies, and other Veſſels;

and to make it lasting in *Russia*, he contriv'd to bring the Art itself into his own Nation; and for that End sent great Numbers of his own Nobility andGentry into *Holland*, and other Dominions, to learn Ship-building and Navigation.

And what is most wonderful, as tho' this Monarch was asham'd to be out-done by his Subjects in this Art, he made a Tour to *Holland* himself, and at *Amsterdam*, in the Wood-yard call'd the *Ostend*-Wharf, he wrought with other Voluntiers in the Ships, and in a little Time made that Proficiency as to pass for a good Carpenter. Afterthis, he desir'd *John Pool*, Master of the Yard, to instruct him in the Proportions of a Ship, which he learn'd in four Days. But because in *Holland*, this Art was not taught perfectly, in the Mathematical Way, but only some Principles of it, and the rest must be acquir'd by long Practice and Experience; and the abovesaid Master told him, that they could not demonstrate this in Lines: It gave him great Uneasiness, that he had taken so long a Journey for that Purpose, and had fail'd of his End, so much desir'd, A few Days after, it happen'd that his Majesty was at the House of *John Theesing* a Merchant, where he sate in Company very pensive for the abovesaid Reason; but when in the Course of Conversation, he was ask'd the Cause of

his

his Melancholly, he then declar'd the above Reaſon for it.

An *Engliſh* Man in the Company who heard this, told him, that with us in *England*, this Kind of Structure was in the ſame Perfection as other Arts and Sciences, and might be learn'd in a ſhort Time. His Majeſty was glad to hear this, and hereupon went in all haſte to *England*, and there, in four Months Time, finiſh'd his Learning; and at his Return, brought over with him two Maſter Ship-builders, *John Deane* and *Joſeph Noy*. *

And now it appears to have been an Incident, not a little remarkable, ſince we have a compleat Fleet in *Ruſſia*, and the *Ruſſian* Monarch himſelf was a Maſter Ship-builder; as he prov'd in Fact, † by appointing another Place

* Baron *Huyſſen*, Counſellor in the College of War, in his Hiſtory of his Majeſty's Life, tell us, that his Majeſty perceiv'd the Method and Manner of building Ships in *England* to be more regular, and much better than that in *Holland*; and he was often heard to ſay, that had he never gone to *England*, he had ſtill remain'd Ignorant of that Art.

† For as ſoon as he return'd from *England* he went down to *Veronez*, whither he carried the two *Engliſh* Builders *Deane* and *Noy*; the firſt ſoon after deſir'd a Diſcharge, which was granted, without giving any Proof of his Art, The Tſar himſelf, and *Joſeph Noy*, receiv'd Orders from the Lord High Admiral *Theodore Alexiewich Golovin*, to build each of them a Man of War. The Tſar having ta-

Place for building Ships in this Royal City, which he has founded. What a Multitude of great Ships, and Gallies, and other Veſſels of every Kind, are here built regularly and beautifully, we have no Occaſion to relate; we all See, Rejoice and Wonder. And becauſe a Fleet, to enable it to ſucceed in Expeditions and Engagements, requires ſome Form of Regulation, or a Rule, without which, Winds or Sailors are uſeleſs, the moſt wiſe Monarch ſet himſelf to this Work, and partly from his own Judgment, and partly out of the Regulations of Foreigners, he collected the excellent Rules in this Book. And thus he has as it were,

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ken upon himſelf the Title of a Maſter Ship-builder, was pleas'd to ſubject himſelf to the Condition of that Character; and in Compliance with that Order, gave his firſt Proof of his Skill in the Art which he had learn'd abroad, and continu'd afterwards to bear this Title; and had at all Times, notwithſtanding his great Engagements in other Affairs, one Ship upon the Stocks; and at his Death left a Ship half-built, one of the largeſt Ships in *Europe*, 180 Foot long upon the Deck, 51 broad, and 21 deep, Mounts 110 Guns, and is one of the fineſt Bodies, by Relation, that has been ever ſeen; as were indeed all the reſt he built. He himſelf drew the Draught of this great Ship at *Riga*, where was no Maſter Ship-builder beſides himſelf; and when he return'd to *Petersburgh*, he gave the Surveyor an Account, that he had drawn his Draught of the great Ship, which he had Orders to build from the Surveyor's Office, and according to the Regulations of the Navy, preſented his Draught to be examin'd. This Ship was launch'd the 29th of *June*, 1727, and is call'd *Peter pervoi e tworoi*, *i. e.* the firſt and ſecond.

breath'd

breath'd a living Soul into his own material Creation; and thence we have ſeen by the Bleſſing of God thoſe happy Succeſſes in every Part of the *Baltick*; where he made Prize of a great many Ships of Enemies; with unuſual Succeſs took the *Swedes* Rear-Admiral and his Squadron, and ſubdu'd the Great Kingdom of *Finland*, which by Land was never to be come at, by Reaſon of the Difficulty of the Roads to it. And in 1719 laſt paſs'd, by a Deſcent on *Sweden* itſelf, he gave them ſuch a Defeat as concluded in our Advantage and Triumph.

SEE now, kind Reader, how merciful the moſt gracious God has been, and how wonderful his Providence manifeſted to us! In old Time as low as the moſt ancient Hiſtories go, *Ruſſia* had no Fleet; tho' this was always poſſible, had there been any Thought or Care to have One; afterwards adverſe Times aroſe wherein it was impracticable ſo much as to think about it. But in our Days this glorious Work, ſcarce before heard of by us, having taken its Beginning and Riſe from ſo ſmall an Occaſion, is grown to the greateſt Perfection by the Vigilancy, Diligence, and indefatigable Application and Induſtry of this moſt wiſe Monarch; and this, in ſuch a ſtrange and wonderful Manner, as a long and tedious War has not oblig'd him to intermitt, nor many other

Cares

Cares both Civil and Military, have given the leaſt Interruption to it.

THE Story being thus told in the Preface, as above, can want no Confirmation; yet to ſhew farther, in an Inſtance very remarkable, the Paſſion his Majeſty had for this little Boat, I preſume to add the laſt Token of his Regard for it; whereby he ſeem'd deſirous to perpetuate the Remembrance of it, as the firſt Occaſion of his Naval Proceedings and Exploits.

THIS very Boat was brought from *Moſco* to St. *Petersburgh* in 1723, repair'd and beautify'd, in order to make her laſt, and moſt glorious Appearance, on the 12th of *Auguſt*, which I ſhall give a ſhort Account of, as I had an Opportunity of ſeeing the Tranſaction.

IN *June* Month, this Year, his Majeſty ſail'd to *Revel* with his Fleet, and return'd to *Croonſtadt* in the Beginning of *Auguſt*; at which Time a great Number of Yatchts and Buyers (ſaid to be 200d) and one Galliot, were order'd to meet him there, and to attend on the famous Little Boat, above deſcrib'd.

AFTER this little Fleet was arriv'd within half a League of that Place with their Charge, they had Orders to caſt Anchor, till the nine Flags in ſo many Pinnaces, came up to pay their Reſpects to the Mo-

ther

ther of their great Fleet. A ſmall Parent indeed of ſo large a Progeny! At the Return of the Flags the Yachts, *&c.* weigh'd Anchor and went into the Haven, ſave the Galliot, which boar the venerable Matron that lay off at Sea, till the Day of the grand Solemnity, when ſhe was receiv'd with uncommon Ceremony. For the Great Prince a ſecond Time made her a Viſit with the Flags alone, launch'd her, and grac'd her with his Imperial Standard, his own Perſon ſteering, the great Admiral, and two other Admirals rowing, with the Surveyor of the Navy *Ivan Michaelowitch Golovin*. At her launching the Great Admiral General fir'd ſeven Guns as a ſignal to the whole Fleet, conſiſting of twenty two Men of War of the Line, to fire at once: Then away ſhe came, and as ſhe row'd by each Ship, was ſaluted by all the Canon.

After ſhe had paſs'd the whole Fleet, and row'd into the Haven, the dutiful Children paid their laſt Compliment to their Mother with one general Salute of their Canon. Then came on Dinner-time, and in the Evening the Court and Flag-Officers rendezvouz'd on the Edges of the Haven, and clos'd the Scene with Merriment, and Drink enough.

A few Days after, the Boat was brought back to *Petersburgh*, and laid up in the Caſtle, where ſhe is to be taken the greateſt Care of.

A

The Caſtle.
The City of Terky.
Terky River.
ASTRACAN
TARTARY
Gulf of Yemba
Liban I.
Astra-can.
Volga R.
GRELENSE
COSSACKS
CIRCASSI
TARTARY
Mouth of the Vvarinskoi.
THE
Mouth of the River Volga.
I. Kiſ Tali
Chetari bugri
Gnoinoi lopatina
R. Suyetha
I. Duenatret
I. Toulenci
Lit. Kidar R.
Lit. Chubnaia R.
Batlakova R.
Terick or Terki
Axai R.
Andrews Village
CASPIAN
I. Crechen
Land Tonge
R. Agragan
Alexandria Bay
BULSBEK
Cara Bougas
or
USBECK
DAGESTAN
20 40 60 80 100
English Miles
Explanation of ye Letters in ye Sea.
A. Kiare ye Variation of ye Compas 8 Deg. 30 min. N.W. at B 12 Deg. N.W. at C. 13 Deg. 51 min. at D 11 D. 44 m. at E. 11 D. 52 m. and at F. 11 D. 18 m. N.W.
The Longitude of ye City of Derbent from London is 50 Degrees East.
R. Sulak
Fort
Tarku
A. SEA
Koso R.
10 Wells more Wells
Mt. Tarkofskoi
Mt. Usmeiskoi
R. Bazbuyan
R. Darbak
Derbent
Mountains of Derbent
Lit. R. Nisovni
Lit. R. Saint
Mordova R.
Monas R.
Ruinak-achy R.
Inchy R.
Asmen R.
Melukinta R.
Ilucken R.
Samura R.
Road of Nisovi
OR
B.
Two Brothers
SCHIREVAN
PART
Baku or Baku
Sbratoi Ostrove or Holy I.
I. Gilot
Scharh
Kramie
Vodi
I. Nig
I. Mo
Mt. Bolchan
The City of Derbent
Caſpian Sea
The N. R. Kur
or Kura R.
C. MORE
I. Kura
MEDIE
Lenkora R.
Aſtara R.
OR
Talishinski Mountains
D. GUALENSKOI
Gulf of Sinsilenskoi
Sebdoura
E.
R. Tousa
R. Krudosel
Sinsilenski Mountains
Mt. Raschinshaia
Mt. Siman
Mt. Samahit
Mt. Alpetchi
F.
Gulf of Astrabat
Astrabat R.
PERSIA
Misandron Mountains
Astrabat Mountains
The CASPIAN SEA Done by the TSAR'S Special Command by Carl van Verden in the Year 1719. 1720 & 1721. Corrected & augmentd with ye Places mentiond in the TSAR'S Journal of 1722.
The City of Astracan.
River Volga

A

LETTER

AND

JOURNAL

OF HIS

Imperial Majesty of Russia

FROM

DERBENT.

WITH AN

EXTRACT

Out of a

LETTER

FROM

ASTRACAN.

IN A

LETTER

From his Imperial Majeſty, dated at Derbent, Auguſt 30*th*, 1722, *and receiv'd in St.* Petersburgh *the* 28*th of this Inſtant* September.

Written with his Majeſty's own Hand to the moſt Holy Synod.

WE acquaint you, that from *Aſtracan* we went by Sea to *Terik*, and from *Terik* to *Agracan*, from whence we diſpatch'd our Univerſals. And there being landed, we waited a long Time for the Cavalry; which met with inexpreſſible Difficulty in their March,

March, for want of Water, and by Reaſon of bad Graſs; eſpecially the Body that came from *Aſtracan*, under the Command of Major General *Cropotoff*, Orders were ſent to Brigadier *Viterani* to march to *Andrew*'s Village, and plunder it, if not fortify'd as was reported. And whilſt he was yet upon his March, and advanc'd near the Place, the Enemy ſet upon him in the Road; but by God's Aſſiſtance they were defeated, and their Town taken, which as is ſaid conſiſted of 3000d Houſes. Our Men plunder'd and burnt them to Aſhes, then return'd to us; as alſo *Cropotoff* at the ſame Time came from *Aſtracan*. Whom having receiv'd, we proceeded on our March, and came to this Place, all was ſtill and quiet in the Road, and the Dageſtan (or Mountain) Princes receiv'd us with a Countenance and Appearance of Amity and Kindneſs (but this Friendſhip of theirs was an Expreſſion of their Good-will, like that Acknowledgment of the Divinity of Chriſt, *What have we to do with thee, Jeſus, thou Son of the Living God*) Only as we enter'd the Government of Sultan *Mahmut Outemiſhoff*, he gave us no Invitation, wherefore we ſent three Dons Coſſacks, with a Letter to him, on the 19th of *Auguſt*, in the Morning; and the ſame Day, at 3 a Clock in the Afternoon, the ſaid Gentleman was pleas'd to attack us unexpectedly

pectedly (thinking to have taken us unprepar'd) we were very glad of our Gueſt (eſpecially the Lads that have not heard the Whizz of a Ball) and receiving him, we conducted him with our Horſe, and a third Part of the Foot, to his own Quarters, returning his Viſit; and whilſt we were there, we entertain'd him with a Bonefire of his whole Dominion (namely, in one Place, where he reſided, 500d Houſes were burnt, beſides 6 other Villages on each Side of it) The Priſoners and the Governours our Friends agree in relating, that he had 100000d Men, who were not all his own People, but out of ſeveral Provinces under his Name; and very near half Foot, 600d of which are reckon'd to be ſlain, and only 30 taken Priſoners. On our Side 5 Dragoons and 7 Coſſacks were kill'd; but our Infantry neither got nor loſt any thing, becauſe the Enemy did not wait their coming up.

Afterwards, as ſoon as we came near this City, the Naip (or Vice-Governour) of the Place met us, and deliver'd up the Key of the Gate. *

In Truth, this People receiv'd us with an undiſſembled Affection and Zeal, and were

* This Key was carry'd before his Majeſty on a Cuſhion at his Entry into *Moſco*, where it is preſerv'd as a Monument of the Succeſs of this Expedition.

as glad of us as if we had deliver'd them from a Siege.

From *Baku* a Letter was ſent to us of the ſame Import, with that which we had receiv'd from this City before we approach'd it; for which Reaſon we alſo deſign to ſend a Garriſon thither.

And thus, by the Bleſſing of God, we have got footing in theſe Borders, with which we Greet you. This March, tho' not * far diſtant, is yet very troubleſome, becauſe of exceſſive Heats, and for want of Forage for the Horſe. But to inform you more particularly in what has paſs'd, I have ſubjoin'd a Journal. We ſhall alſo write to you Accounts of future Proceedings.

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* This referrs to his March to *Derbent*, from the Place of his Landing in *Georgia*; but as to the whole Expedition of this Year 'tis very remarkable, that the ſame Army which was in *Sweden* in *September* 1721, was in *Moſco November* following; and after a Stay there of five Months, march'd from thence to *Derbent*, and again reviſited *Moſco* in *November* 1722.

The News in *Conſtantinople* of the Tſar of *Ruſſia*'s being in *Sweden*, in *Moſco*, in *Aſtracan*, and *Derbent*, in ſo ſmall a Compaſs of Time, caus'd a general Aſtoniſhment. And the Grand Signior is reported to have enquir'd, ridiculouſly enough, *Whether there were more Tſars of* Ruſſia *than one.*

AN

EXTRACT

Out of a Journal concerning our Expedition from Astracan, *and how we came to* Derbent.

ON the 18th of *July*, 7 o' Clock, Afternoon, our whole Fleet sail'd in the Name of God towards the Sea from *Astracan*, with 274 Vessels, of which 34 were Transports, and 240 larger Boats.

The 19th, we came to the Mouth of the River *Volga*, towards the Sea, and laid by all Night.

The 20th, we reach'd the Promontory of the *Cheteri Bugra* (or four little Islands, call'd *Bugra* or Hills) and came to an Anchor. The same Day, 5 o' Clock, Afternoon, a Hoeker, or Packet-Boat, came from *Terik* with a Letter, which *Aldegerei Shapkal*

kal had wrote to the Commandant of *Terik* (or *Terki.*)

The 21ſt we lay ſtill, becauſe of a contrary Wind, till 7 o' Clock in the Afternoon, and then proceeded on our Voyage.

The 22d, 6 o' Clock Afternoon, we rode at Anchor before the Promontory of *Gnoinoi Lopatena* (or the rotten Shovel.)

The 23d, 5 o' Clock, in the Morning, we proceeded on our Voyage, and at 9 the Wind blew a freſh Gale; wherefore a written Order was ſent to *Demetrius Mamonoff*, Major of the Guards, that in Caſe the Wind made it difficult for him to follow us, by Reaſon of the ſlenderneſs of the Boats, he ſhould coaſt it along the Shore, and not croſs the Bay which the Sea Veſſels had paſſed; and in the Evening we came to *Souetkena*, and there ſtay'd all Night, expecting the Boats, and before Day-light the Meſſenger return'd and told us that they coaſted along the Shore.

The 24th, 9 o' Clock, in the Morning, we ſet Sail and arriv'd at *Terik*, half an Hour after five in the Afternoon, and rode at Anchor before the Entrance or Bar of *Terik*, from whence we diſcover'd the Tranſports, under the Command of Captain *Charles Van Werden*, on the left of the Iſland *Chechen*. The ſame Day Afternoon, Lieutenant *Andrew Lapukin*, was diſpatch'd to the Shaphkal

kal in *Tarku*, with printed Manifeſto's in the *Turkiſh* Language, which he was requir'd to forward to *Derbent*, *Shemaky*, *Baca*; and along with him, for that Purpoſe, 30 *Tersky* and *Circaſs Tartars*, to convey theſe Manifeſto's; but he was order'd to deliver them in *Tarku*, to the Shaphkal's own Hands.

The 26th, in the Morning, we receiv'd Advice from Brigadier *Viterani*, that he had executed his Orders. What follows is an Extract out of his Relation.

A RELATION.

THAT according to Order, the 23d of *July* Inſtant, he march'd with two Regiments of Dragoons, and with Dons Coſſacks to *Andrew*'s Village, to recognize the Strength of the Enemy, and the ſaid *Viterani*, approach'd ſo near, that the Enemy in Horſe and Foot, about 5000, diſcovering him, ſally'd out to meet him, and made a ſtand to ſhoot with Bows and Arrows; which he obſerving, was oblig'd to haſten ſome Companies to give them a ſpeedy Salvo, and with that Fire ſo diſorder'd them, that they were conſtrain'd to retreat into the Village. Our Dragoons purſu'd them, and drawing their Swords, paſs'd over the Earthen Wall

at the Backs of them, whither alſo the Dragoons and Coſſacks, expected to come up haſted after them, and poſted 300 Men, before the Caſtle in Place of the Enemy, and then drove them through the Village, who fled to the Hills; whereon the Woods were ſo very full of Briers and Thorns, that we could not chaſe them any farther. In this Action we had 70 Men kill'd, and about 10 wounded; afterward our Men plunder'd and fir'd the Town, wherein were about 3000 Houſes.

The JOURNAL.

AT one o' Clock, in the Afternoon, the Tranſports came in Sight, and at 3 o' Clock the Admiral gave Signal for weighing Anchor, and ſo all made within the Bay towards a Port. At 10 o' Clock, having not yet found a landing Place, we ſtood at Anchor, and ſent Lieutenant *Simonoff* to examin where to land moſt commodiouſly.

The 27th, at 6 o' Clock, weighing Anchor we ſail'd forward, the aboveſaid Lieutenant met us, and inform'd us where it was beſt for us to land, but that he could find no Place very convenient. We proceeded to the Place where we were to go aſhore, near the Bar of *Agracan*. The

The 28th, at 6 in the Morning, the Admiral gave the Signal for our landing, and the ſame Morning all the Infantry landed and encamp'd. This Landing was troubleſome, becauſe the Boats could not come nearer the Shore than at 70 Fathoms Diſtance, and there was no Wood at Hand to make Bridges of, ſo that the Soldiers were oblig'd to carry their Proviſion, Baggage, and Ammunition on their Backs.

The 31ſt, they begun to build a Fort on the Shore to cover the Boats.

Auguſt the 5th, early in the Morning, all the Infantry march'd out of their Entrenchment for *Tarku*, and in the ſaid Entrenchment newly caſt up, a Guard was left, under the Command of Lieutenant Colonel *Maſloff*, conſiſting of 200 Soldiers and 1000 Coſſacks; there the Sick were alſo left, and all the Veſſels.

The 6th, we reach'd a Ferry over the River *Sulack*, about 3 Hours before Night, where two Floats of Boats were made, one of three, the other of four ſmall Boats; on the ſame Day, the *Dageſtan* Princes waited on his Majeſty; firſt, *Aldigiri* Shaphkal, and the Governour for *Aſia*, Sultan *Mahmut*; theſe laſt mention'd Princes made Preſents, by way of Reconciliation, namely, the Shaphkal ſent 600 Carriages under a Convoy of Soldiers, and 150 Bullocks to treat the Ar-

my; and the *Aſiatic* Sultan *Mahmut* ſent alſo for the Army 100 Bullocks. And to his Majeſty, the Shaphkal ſent at the ſame Time 3 *Perſian* Horſes, one with Furniture, the Saddle mounted with Silver, and the Bridle Guilt; the ſaid Sultan preſented him with 6 *Perſian* Horſes.

The 7th, in the Morning, about 7 o' Clock, the Vant-Guard ferry'd over on the two aboveſaid Floats. The ſame Day, about Noon, a Storm aroſe from the *S W.* by *W.* which violently drove in the Sea upon us, and conſtrain'd us to ſhift a Part of our Camp; this Storm laſted to the 11th Day, milder in the Evenings, but towards Midnight grew again Tempeſtuous, and ſo on to that Time. The ſame Dragoons were ſent to ſearch along the Shore for more Boats, eight very ſmall ones were found, of which they made one Float more, and alſo two leſſer Floats were made of Wheels, Barrels, and Reeds.

The 8th, by Noon, the Vant-guard being paſs'd over, the main Body begun to croſs the Water.

The 10th, the Body of the Army having paſs'd, the Arrear Guard went over. This Paſſage was exceeding Troubleſome, by Reaſon of the vaſt Number of People, the great Quantity of Artillery and Ammunition, Proviſion and Baggage on the Floats; the Horſes, Oxen, Camels, Carriages and Calaſhes all ſwam,

ſwam, and even the Men ſtripp'd to their Waſtes, to come at the Floats, which it was not poſſible to reach dry-ſhod, becauſe of the Shoals which were made by the Floods; and they on the Floats of Reeds, becauſe of their Sap, ſtood almoſt up to the Middle in Water.

The 11th, the Main-Body, with the Vant-guard, proceeded on their March, and before them Brigadier *Viterani* with half the Horſe, and the Coſſacks of his Command; but the Arrear-guard was order'd, as ſoon as they had croſs'd the River, to expect Major General *Cropotoff* with the Horſe, and *Apoſtol*, Colonel of the Coſſacks (who was detach'd to fetch the Proviſions in the Entrenchment) After a March of 8 Verſts (or 6 Miles and upwards) we came to a Rivulet, over which we paſs'd at two Places, and went on 5 Verſts farther, to a Place where the Boors had dug Wells by the Shaphkal's Order; but theſe were not above ten, wherein was but little Water, and that very muddy, and there making a Halt of 2 Hours, we again march'd, and went 13 Verſts farther to other Wells, near the Hills in the Sands of *Tarku*, and ſtay'd all Night 8 Verſts ſhort of *Tarku*. And thus the whole Army march'd 24 Hours almoſt without Water, becauſe ſo very little could be had.

The

The 12th, in the Morning, at 8 a Clock we march'd, and at the Diſtance of 5 Verſts from the Town the Shaphkal met us, and at 12 a Clock we came to *Tarku* and encamp'd. This Place lies in 43 Degrees, 20 Minutes Latitude, and in 8 Deg. 30 Min. Variation of the Compaſs. Three Verſts beyond *Tarku* the Foundation of a very large City is diſcover'd from the Hills down to the Sea.

The 15th, in the Morning, Major General *Cropotoff* came up with the Troops under his Command.

In this Interval we receiv'd a Letter from *Mamkuli* the Naip (or Deputy Governour) of *Derbent*, in the Name of himſelf, and of all the Inhabitants, which imported, that they receiv'd with great Satisfaction the Manifeſto ſent to them, and congratulated his Majeſty's Arrival, and entreated that he would let them know when he pleas'd to come to them, that they might accommodate him in the beſt Manner they could; and whomſoever of the Inhabitants they ſhould diſcover to be againſt his Majeſty's Intereſt, they would account them Rebels.

The ſame Day Major General *Matuſhkin* arriv'd in the Camp with the Arrear Guard.

The 16th, in the Morning, at 6 a Clock, we march'd from *Tarku*, and came to the ſmall

ſmall River *Manas*, which is 25 Verſts from *Tarku*, and there reſted all Night.

The 17th, we came to the River *Bunakathy*, over which is an old arch'd Stone-Bridge. The Deſcent to it is exceedingly deep and ſteep, and the Bridge ſo narrow as to admit but of a ſingle Waggon to paſs at a Time. Here alſo is ſeen along the Sides of the Mountains a Foundation which is waſh'd by the Sea from the Mountains, and has been a very large City built of Stone; for the Foundation of it in the Place where the Sea has waſh'd it is 23 Paces broad. The ſame Day we encamp'd in the Place call'd the old *Bunak*.

The 18th, in the Morning, we march'd, and encamp'd at Night by the River *Inchi*, within the Juriſdiction of Sultan *Mahmut Outemuiſhevskoi*; and the ſame Night the Coſſacks viſited their Habitations and talk'd with them; who ſaid they were not againſt us, and would ſend to us in the Morning a Compliment from themſelves. Only they wou'd not ſuffer our Men to approach very near them, objecting that it was Night, and ſhower'd their Arrows among ſome of them.

The 19th, it was reſolv'd to make a Halt to refreſh our Horſes; and again, in the Morning, *Manevski Eſaul* (or Colonel) of the Coſſacks, who had over Night diſcours'd with

with them, was ſent accompany'd with 3 Men to the Place of their Abode, with a Letter from the General Admiral, requiring them to ſend a Meſſenger from themſelves to treat with us and receive Orders, from whom their Guide *Kumuik* of *Tarku* return'd, and related, that his Company were ill receiv'd, and he had made his Eſcape, which Relation we ſcarce knew how to believe or diſcredit.

But after this, at 3 a Clock in the Afternoon, the Enemy, the aboveſaid Sultan, appear'd, and ſet upon our Coſſacks, and began to advance towards our Dragoons. The Coſſacks and Dragoons were commanded to march againſt them with the Vant-Guard of Foot, which was alſo drawn out, and march'd to oppoſe them.

But when they ſaw our Men they inſtantly run away; the Coſſacks drove and kill'd many of them, and the Regular Troops follow'd. Part of our Horſe fought and purſu'd them into their Dwelling for 20 Verſts, and upwards. The Foot cou'd only purſue them 9 Verſts, and were left behind, there being no Work for them. The Horſe went on to the very Place where that Sultan reſided, cloſe at their Hells, and gutting the Houſes, ſet fire to them, and there paſs'd the Night. Where our Men, with the Coſſacks, firſt began the Fight, and in the Way,

as

as they drove him to his Abode, were about 600 of the Enemy ſlain, and 30 taken in the Field; and in the Sultan's Village 500 Houſes were burnt.

And on the Morrow, the 20th, in the Morning, 6 Villages more of his Juriſdiction were all plunder'd and burnt; wherein were found the 3 Coſſacks that had been ſent to them, very ignominiouſly murder'd. The Priſoners being examin'd, by Torture, the Reaſon of this Fact (becauſe ſome of them were Perſons of the firſt Rank amongſt them) anſwer'd, they knew not the meaning of it, but that Sultan *Mahmut* had done it. The ſame Evening our Cavalry and Coſſacks return'd to us. The Priſoners related, that there were of the Enemy five or ſix Thouſand Men, and afterwards we underſtood that they were above ten Thouſand.

Theſe *Barbarians* fought very odly, they kept not long in a Body, but diſpers'd, and ſingle Perſons fought deſperately, ſo as throwing away their Arms, as tho' they wou'd call for Quarter, they fought with Poniards, and one threw himſelf, with his Sable, into the Front, whom our Dragoons receiv'd on their Bayonets.

The 21ſt, in the Morning, we proceeded on our March (that Morning 21 Men of the Captives, in Revenge for the undeſerved

and

and unprecedented Murder of the Coſſacks that had been ſent, were put to Death, and one diſmiſs'd with a Letter, ſignifying to them their Barbarity, having his Noſe and Ears cut off) and took up at Night by the River *Bazbagam*, whereon two Bridges were made for the Foot, one of Faſcines, and the other of three Boats, faſtened with Piles to the Banks.

This River is more than two Fathom deep, and the Baggage and Cavalry paſs'd over the Sea-Sands, becauſe the Mouth of it was wholly warp'd up by the Sea, and the Water ſipes through the Sand into the Sea undiſcernably. And there we ſtay'd a Night.

The 22d, in the Morning, we went over thoſe Bridges, and came at Night to a Pique of Land on the River *Darbach*. At the ſame Time was receiv'd a Letter from the Inhabitants of *Baku*, wherein they wrote, that the Sovereign Goodneſs of God was manifeſted to them, in that his Imperial Majeſty out of Friendſhip to his Sophiſh Majeſty, was pleas'd to direct his Courſe to them in *Chirvan*, as they underſtood by the Manifeſto ſent to them; conformably to which, they deſir'd to ſerve and ſubject themſelves to his Majeſty, and at the ſame Time declar'd, that it was now the ſecond Year that they had withſtood the traiterous Enemies

of

of his Sophiſh Majeſty, and wiſh'd that thoſe Malefactors might be brought ſpeedily to condign Puniſhment, and that the Inhabitants might be receiv'd into his Majeſty's gracious Protection.

The 23d, before Noon, we came to the Gardens of *Derbent*, and there halted, and 4 a Clock, Afternoon, we march'd in Rank and File towards *Derbent*.

About a Verſt from the Town the Governour met us (his Title is Naip) and then he went before us; and when he came near the Gate, preſented his Majeſty with the Silver Key of the City. There their Foot expected us, as alſo their Prieſts with their Banners, and with one of *Aly*, in Form of a Sword, with a vaſt Concourſe of the People of that Place.

And thus the City was voluntarily deliver'd up by the Inhabitants. During this Entry, the Canon * of the City were thrice diſcharg'd,

* *This Diſpoſition for his Majeſty's Reception into* Derbent *was made by the Direction of Lieutenant Colonel* Maſloff. *For the* Derbenters *were themſelves wholly ignorant of the* European *Modes of receiving Princes into their Towns.*

And

diſcharg'd, namely, once, when we were come near the City; a ſecond Time when we enter'd the City; the third, when we march'd through the City to our Camp, which was form'd near the Gardens, on the Side of the City towards the Sea.

In this City of *Derbent* were found 238 old Pieces of Canon, *viz.* 60 Braſs, and 178 Iron, and a great Quantity of Powder, and all Sorts of Ammunition.

Printed at *Moſco October* the 2d, 1722.

And ſeeing there is ſomething particular in the Circumſtance of this Perſon's being in Derbent, *at this Time of his Majeſty's Arrival there, it may not probably be unacceptable to relate the Story of his coming thither; becauſe it may ſerve as a ſpecial Inſtance and Proof of his Majeſty's particular Inſpection into the moſt minute Affairs; the Perſonal Knowledge he had of the Officers of his Armies, and the peculiar Care he took to promote them according to Merit, and that always with his own Approbation and Appointment. This Gentleman, it ſeems, had ſome Time before been preferr'd in* Finland *to the Poſt of Lieutenant Colonel, by Prince* Menſhekoff, *and the Great Admiral General Lord* Theodore Matfewich Apraxin, *concurring in his Advancement. His being left in the Trenches,*

Trenches, as above, is ſuppos'd to be the Occaſion of his being nam'd to his Majeſty; who upon this caſual mention of his Name, could not recollect with himſelf, that he was of his own Appointment, and therefore enquir'd particularly after him, who he was, and upon what Conſideration he had been ſo promoted. However, to expreſs his Reſentment for his having been ſo appointed, without being known to ſignalize his Valour on any prior Occaſion, and without his own Privity, which he interpreted as a Neglect of himſelf, he put him upon a Kind of forlorn Hope, as follows.

Whilſt his Majeſty was at the River Sulak, he call'd this Gentleman from his Command in the Trenches, and order'd him with a ſingle Guide to go expreſs to Derbent, to notify his Purpoſe of coming thither. The Colonel was by no means glad of a Commiſſion which he could not apprehend it poſſible for him to execute, and thought of nothing leſs than Ruin to himſelf, in ſo long and dangerous a Travel through a Savage and Hoſtile Country. He apply'd himſelf to the firſt Miniſter of State, Count Tolſtoy, to prevail for his Interceſſion with his Majeſty to retract that Order. He repreſented the Impoſſibility of Succeſs in ſuch an Undertaking, and lamented his own hard Fate, that for no Reaſon which he was capable of collecting, he ſhould fall ſo far under his Sovereign's Diſpleaſure, as to be commanded to attempt what was altogether impra-

impracticable, and to be expos'd to apparent and certain Deſtruction; and with Entreaties and Tears endeavour'd to engage this Miniſter in his Favour. But he was very briefly anſwer'd, that his Majeſty wou'd not regard the Loſs of 500 *ſuch as he; that he was to think of nothing elſe than to proceed upon his Journey, which if he ſucceeded in, wou'd eternally eſtabliſh him in his Prince's Favour; and that no Conſiderations of Hazard or Danger wou'd be admitted as a Reaſon for his Majeſty to alter his Reſolution.*

This gave him full Conviction, that he was to make no farther Application; and therefore, with his Guide, made the beſt of his Way, and by the Bleſſing of God, in a very ſhort Time he arriv'd at Derbent *ſafe and ſound. Where he employ'd the Time betwixt his own and the Tſar's Arrival, in diſpoſing every Thing for his Majeſty's Reception.*

Which ſurpriz'd his Majeſty very agreeably, and occaſion'd his Enquiry how this Diſpoſition happen'd to be made.

He had entirely forgot the Meſſage ſent to this Place, and thought no more of his Meſſenger, till upon this Occaſion he was put in Mind of him.

The Colonel appear'd to have conducted himſelf in this Affair ſo handſomly, that his Majeſty was exceedingly delighted with his Management, which gain'd him deſervedly a general Eſteem and Applauſe; and his Majeſty hereupon

made

made him a Preſent of 500 *Ducats, and advanc'd him to be Colonel.*

It happen'd in their Return, that this Gentleman was ſeiz'd with a bloody Flux, and the Empreſs herſelf was pleas'd to take a particular Notice and Care of him, by appointing all Things neceſſary for him, and even her own Phyſician to preſcribe to him; and out of two traveling Coaches, which were all her Majeſty had along with her for herſelf and Attendants, ſhe graciouſly ſpar'd him one till he came to Aſtracan.

On the Notion of Alexander *the Great, his having been formerly at* Derbent, *the following Line was wrote in Honour of his Majeſty, and put upon the Gate of the City of* Derbent, *at the Time of his Entrance into it,*

Struxerat hanc fortis, tenet hanc jàm fortior urbem.

AN

EXTRACT

Out of a

LETTER

OF HIS

Imperial Majeſty of all Ruſſia;

Sent to the Legiſlative Senate, and out of a Narrative added to it, concerning the Actions and happy Succeſſes of his Army, and the Parties he ſent out. Which Letter was ſent from Aſtracan *the* 16*th of* October, *and receiv'd in* Moſco *the* 25*th of the ſame Month by a ſpecial Courier.*

IN our laſt from *Derbent*, of the 30th of *Auguſt*, we ſignify'd to you what was done in the Beginning of the preſent Expedition, and after this we deſign'd to proceed farther, and for the Purpoſe came with our Army to the River *Melukinta*; but an

an Accident interven'd, which it was not poſſible for Man to foreſee, for a Squall of Wind happening, 13 of our Proviſion-Veſſels, or * Strougs (two of this Number were Hoys) were ſhatter'd in Pieces; which by Reaſon of our haſty Preparation could not be ſo built as to be able to ſail in ſo high a Sea. And although we were in Hopes, that the ſame Sort of Veſſels following us under the Convoy of Captain *Willboy*, would make up this Loſs; but the like Diſaſter happen'd to them alſo; inſomuch as was computed not above a Month's Proviſion remaining, and it being impoſſible to fetch more from *Aſtracan* in any certain Time, and becauſe over and above, the Seaſon was far ſpent, and no Enemy but at a great Diſtance: We therefore in a Council of War, which was before ſettled, took the Reſolution to cloſe this Campaign, leaving in *Derbent* a ſufficient Garriſon of our Men. And becauſe at our Return we found a much more convenient Place on the River *Sulak* than at *Agracan*, where we had caſt up an Entrenchment; we there rais'd a Fort, to

* A Stroug is a flat-bottom'd Veſſel, built very ſtrong with one Maſt and Sail, according to its Bulk (ſome are capable of carrying 1500 Tun, ſome not above 50) has no Rudder, but is ſteer'd by a thick Plank or Oar from the Stern, equal in Length to the Veſſel.

which we gave the Name of *Swatoy Creſt* (or the Holy Croſs.)

September the 25th, from this Place was ſent out a Party of our Men under the Command of *Ivan Craſnoſhochenk*, titled the Otoman (or Colonel) of the Dons Coſſacks, conſiſting of 1000 Dons Coſſacks, and 4000 Calmuiks, who join'd us at that Time, and were immediately order'd away to Viſit the Dageſtans or Cumuitski Provinces of *Uſmey*, and Sultan *Mahmut*, who not only rebell'd againſt the *Perſian* Shah (or Sophy) but lately had committed Hoſtilities upon us.

Which Party of ours departing for that Country; early on the 26th, plunder'd and ſpoil'd, for a Terror to others, all that was left of the former Action, or the Inhabitants had again ſet to Rights, and kill'd a great Number of the Enemy, and took 350 Priſoners, and brought away 11000 Head of Cattle, with a very great Booty.

The 30th of *September* they return'd to us to *Agracan* very ſucceſsfully; at the ſame Time we order'd our Cavalry to march back again by the dry Roads, and ourſelves, with the Infantry on Board, ſteer'd our Courſe by Sea; and on the 4th of *October*, by the Bleſſing of God, we came to *Aſtracan*, where the reſt of our Veſſels all happily arriv'd the ſame Day.

And

And thus we have juſt Cauſe, with our People, to return Thanks to the moſt High; ſince we have now got ſo good a footing on the Coaſts of the *Caſpian*.

And do you, becauſe our Affairs neceſſarily require our Preſence in *Moſco*, for our ſpeedier Travel provide a ſufficient Number of Horſes and Carriages to ſtand, and be ready in certain Stages along the Road.

Printed in Moſco, *by Order of the Senate*, October *the* 28*th*, 1722.

THE SIEGE OF *BACU*, in *CHERVAN*.

BECAUSE his Majesty in his Letter from *Derbent*, has signify'd his Purpose of sending a Garrison to *Bacu*, upon his Receipt of their Letter of Invitation to him, and because the immediate Execution of this Design was unhappily interrupted by a Storm at Sea, as above related in the Letter to the Senate, it may not probably be disagreeable to give an Account of the Siege and taking of this Place.

The Disaster which attended this Expedition gave the *Bacuans* Heart to believe they

they were discharg'd from their Compliment, and in no Danger of a Visit from the *Russian* Emperor: Who speedily, after his Return from *Astracan*, was inform'd of their Insolence and Fraud; and understood perfectly that their late Application for his Protection was only the Effect of their Fear, whilst they apprehended him to be in his Road towards them.

This Treachery and Falshood provok'd him to take an effectual Course to reduce them under his Dominion; and therefore the following Year he embarqu'd 3500 Soldiers on board a Fleet of 15 Sail of three-Mast-Ships, three Packet-Boats, and four Galliots.

The Commanding Officers in this Expedition were, 1. Lieutenant General *Matushkin*, Commander in Chief of the Ships of the Siege, and of all the Land Forces in *Asia*. 2. Knaze *Trubetskoi*, Major General. 3. Knaze *Boratenskoi*, Brigadier. 4. Major *Garber*, Commander of the Artillery. 5. Knaze *Wasely* (or Prince *Basilius*) *Urusoph*, who as Captain commanded the Ships, and lay off with Part of them at Sea, during the Siege.

The 17th of *June* 1723, this Fleet sail'd from *Astracan*, and were six Weeks on their Way to *Bacu*, having the Misfortune of contrary Winds, and sometimes becalm'd

for

for a Fortnight together, under the *Tarkoffski Gory* (or Mountains of *Tarku*) After this Delay a ſtrong *North* Gale brought the Fleet to *Alpſharon*, which Place is cover'd by the *Swatoy Oſtrove* (or Holy Iſland) which makes it a ſafe Harbour: Here the Fleet, with a ſtrong Guard, took in Water from the Shore. Hence they proceeded to the Iſland *Nargen*, two Leagues and half from *Bacu*; whither a Meſſenger was ſent to know their Reſolution, whether they wou'd peaceably reſign, and receive a Garriſon into the Town, which his Imperial Majeſty of *Ruſſia* had ſent for the Defence and Protection of it, and on behalf of their lawful Sovereign his Sophiſh Majeſty. They were offer'd all the gracious Conditions which *Derbent* and other Places had accepted. But their Delays convinc'd the General, that they had no Intention to comply with his Demand, and therefore upon a fair Wind he ſail'd cloſe under the Town.

After their Arrival an Officer was again diſmiſs'd to know their Anſwer, but return'd without one: Whereupon Orders were given for the Boats and Pinnaces to be all in Readineſs to land the Army by 12 at Night. Seven of the Ships had Orders to moor under the City Walls, two of which were Bomb Ships, and five with heavy Artillery aboard. The Army on Shore had

had got Skonces ready, and Bombs and Mortars plac'd; ſo that both Fleet and Army, before ten next Day, were prepar'd to beſiege the Town by Land and Water.

This Town is ſituated on a Deſcent of a Hill, and almoſt ſurrounded by Hills; has two Walls and a dry Moat; the Walls are built with an exceeding large and hard Stone, and very high.

Their Intention was to make a Breach in the Outer-Wall, which is ſingle towards the Sea, in Order to enter at that Breach.

Thus the Fleet and Army continu'd ſix Days to bombard the Town, and the 7th, in the Morning, the *Bacuans* hung up a Signal to treat for a Capitulation.

This was very ſeaſonable and fortunate for the *Ruſſians*, who had along with them juſt ſuch a Stock of Ammunition, as was thought their Engagement in this Siege wou'd neceſſarily require, not expecting ſo ſtrong an Oppoſition, or that the *Bacuans* wou'd have held out ſo long a Siege; which had they done but two Days longer, wou'd have conſum'd all their Ammunition, and oblig'd them to withdraw without Succeſs. The *Ruſſians* were aware, and affraid of this, and had therefore in that Caſe taken a Reſolution to ſtorm the Town, Sword in Hand. But this was prevented by Articles of Capitulation, ſign'd and exchang'd on both Sides,

which

which were the ſame as at *Derbent*. But the General ſignify'd he would know more of his Majeſty's Mind afterwards, and wou'd not fail to intercede for their Pardon.

After all was quieted, the principal Inhabitants ask'd facetiouſly, Was this the Method in *Europe* to fight Night and Day? As for themſelves, they had been only accuſtom'd to fight in Day-time, and in the Fields; and ſeem'd to attribute the Cauſe of their Surrender to their Want of Reſt; which ſuits the Character of the *Perſian* Effeminacy.

The Sultan or Governour was taken into Arreſt, and ſent into *Ruſſia*, and his Goods confiſcated, becauſe he was found to oppoſe the Capitulation. The Dorogo, or Vice-Governour, was continu'd in the ſame Employ he had from the King of *Perſia*. He was Receiver of the Cuſtoms till the Year following, but then diveſted of his Poſt; for being indebted 40000 *Perſian* Rubles (each Ruble is 7 *s.* 6 *d.*) and to prevent the Payment, he complotted with other Citizens to cut the *Ruſſians* off; ſome were appointed to attack the Main-Guard, others the Guards at the Ports, and a ſufficient Number to engage and deſtroy the whole Body of the Garriſon; and in all Probability they'd have effected their Deſign, had not

not 2000 Recruits arriv'd the Day before it was to be put in Execution: They not knowing the Difference between theſe Recruits and diſciplin'd Troops, and apprehending the *Ruſſians* to be now ſuperiour to themſelves in Number, they drop'd the Deſign; but the principal Inhabitants, full of Reſentment and Diſguſt, under the Dominion of their new Maſters, the next Day deſir'd Leave to retire to their Villages, and had contriv'd for their Wives and Families to follow them clandeſtinely, through ſecret Paſſages under Ground, whom an *Armenian* caſually meeting, coming out of thoſe Paſſages, acquainted the Governour *Boratenskoi* with what was going forward; who immediately purſu'd and remanded them to their Habitations in the City.

A BRIEF
RELATION
Of the Death of PETER *the Great, late Emperor of* Ruſſia.

By THEOPHANES, *Arch-Biſhop of* Novogrod.

THE Importance of the Perſon exacts from us a juſt and faithful Relation of the Deceaſe of our Sovereign, whoſe Death we can never ſufficiently lament. We naturally wiſh to know the Manner of their Exit, whoſe Lives and Example we ſo much admir'd; nor indeed without Reaſon, ſince as one has well ſaid, *To go off the Stage of Life decently, is equal to acting the greateſt Part upon it:* And becauſe ſome haſty inconſiderate Relations of it are publiſh'd abroad, which as they are to a Degree falſe, being only founded on the miſtaken Informations of Perſons impertinently Inquiſitive, ſo they oblige us to give a true Account of an Affair, which we can atteſt

atteſt with the greateſt Certainty, having been Eye-witneſſes of it. Herein our Conſcience bearing us Witneſs, that we are not carry'd away with a partial Affection, but religiouſly adhere to the moſt plain and naked Truth.

The Diſeaſe which depriv'd us of PETER the Great, a Prince above all others deſerving Immortality, was the Strangury, or making Water with the greateſt Difficulty, and the moſt acute and ſenſible Pain, and almoſt without Intermiſſion; he was firſt ſeiz'd with it about the End of the Year 1723. To eaſe himſelf of this Miſery, he repair'd the Spring following to the Spaw- Waters of *Olonetz*, as he had often done; but that Remedy was leſs potent than the Diſeaſe, from which it gave a little Reſpite, but did not work a perfect Cure.

Hearing at *Moſco*, where he was deſign'd to Crown his moſt Auguſt Spouſe, that a Diſcovery was made of Waters in *Müller*'s Iron-works of the like Quality, he went thither alſo in the Beginning of Summer; which Waters having drunk a few Days, he ſeem'd to be ſo well recover'd as to think the Cauſe of his Diſeaſe quite remov'd: But the Event has ſince ſhewn, that he was then miſtaken in his Apprehenſion, the Diſeaſe had not left him, but lay ſculking as it were in Ambuſh.

For

For he was no ſooner come from *Moſco* to *Petersburgh*, than the Malady return'd, although in Intervals it was reſpited, and the Prince ſeem'd now and then to be in better Health. Thus the Diſeaſe ſometimes abating, again increaſing, at length prov'd Fatal, by a total Stoppage of Urine, and an Ulcer in the Bladder. And ſuch a Difficulty of Urine came upon him, that in the Stangury, which was very frequent, he was miſerably rack'd with Pain; and tho' a Man of the firmeſt Patience at other Times, would cry out outragiouſly under this Torture. He intimated the Exceſs of his Pain, by a phyloſophical Saying to the Standers by, *Even that he was himſelf an Inſtance how miſerable a Creature mortal Man is.*

His Sickneſs was ſoon diſcover'd to be deadly and incurable; but he himſelf was the firſt of all apprehenſive of his approaching Fate; finding his Pains to continue and grow upon him, and by his Skill, in Anatomy, perceiving the Diſtemper to rake in his very Bowels. Nor did he conceal his Apprehenſion; for a few Days after he begun to lie on his Sick-Bed. He commanded the Chappel, in the great Hall of the Palace, to be adorn'd in the accuſtomed Manner for the Celebration of the Euchariſt, and after Confeſſion, he devoutly refreſh'd himſelf with the Myſtic Supper of our Saviour.

In

In the Interim all the Physicians in *Peters-burgh*, save one laid up in the Gout, being call'd to a Consultation, enquir'd into the Case with the greatest Diligence, Whether there was any Hope of a Recovery, or Help to be had from their Art? Who though they made no Declaration of the Case being desperate, yet their Confusion and Despair was not to be conceal'd. But the clearest Indication of what was to be expected, was the State of the Patient, wherein his Strength was so much impair'd and broken, that notwithstanding the Violence of the Distemper encreas'd more and more, his Shrieks were less loud than before; and in making Water he vented himself in hoarse Accents, or in continu'd and heavy Groans.

Then, through the whole Palace, nothing but Lamentation was to be seen or heard. Hitherto three or four Senators were in waiting Night and Day, but at this Time all were come together: The Bishops and Archimandrites (or Abbots) attending also to solace and strengthen him in his Departure; were present also two Generals of the first Rank, several Lieutenant Generals, Colonels, Captains, and the chief of the Nobility. In a Word, a great Concourse of People, besides Domesticks, fill'd the Palace; nor in so great a Multitude was there one but express'd his Sorrow in some way or other:

Some could hardly ſuppreſs their Tears, others weep'd and ſob'd, others walk'd or ſate down ſilently, but as it were languid and dejected. The Face of Sorrow was different, not as I ſuppoſe from any difference of Affection, but Diſpoſition; and I truly believe the Affliction was general for the inſtant Fate of ſo great a King and Heroe, and of ſuch a Father.

But the Diſtreſs and Grief of her Majeſty no Repreſentation can poſſibly equal. In her we ſaw Sorrow mix'd and mingled in all its Shapes, Tears guſhing out, an awful Silence and Amazement, and preſently Groans and Sighs; ſometimes ſhe vented herſelf in doleful, but affectionate and becoming Cries; ſometimes ſhe ſeem'd to ſwoon away.

Thus miſerably and variouſly diſtreſs'd ſhe ſate Day and Night by the Bed of her Spouſe, nor would ſhe retire, till he requir'd her to take her Reſt, leſt ſhe ſhould deſtroy herſelf: whereby this beſt of Princes teſtified in his laſt Minutes, his conjugal Affection to the beſt of Wives; and which was a Proof of his Prudence and Tenderneſs, often commanding the Princeſſes his Daughters to withdraw, when they would come into the Room where he lay, to prevent as is ſuppos'd, too frequent Occaſions of Grief in himſelf, and a total Dejection of Spirits in them.

We

We are oblig'd farther to relate, but in few Words, what Care was taken, in a Chriſtian Way, of the Soul of this dying Perſon, and how religiouſly he died. As ſoon as it was notify'd that his Majeſty was dangerouſly ill, the Synod appointed publick Prayers for his Recovery in all the Churches of the City and neighbouring Villages. His Majeſty to engage more People to pray that God would be gracious to him, iſſued out through his Empire a general Act of Grace for Malefactors condem'd for Treaſon, for Embezzelment of the publick Stock, and for other Crimes, to be releas'd from Priſon (Debtors to private Perſons excepted) and to be ſet free from Puniſhment, and abſolv'd from Mulcts and Fines. Concerning his Confeſſion, and Reception of the Lord's Supper, we have ſpoken above.

On the 26th of *January*, 1724-5, when the Danger he was in, was yet more flagrant, the Biſhops and Archimandites then preſent, offer'd up the uſual Prayers for the Sick, and anointed him with the holy Oil.

On the 27th, two o' Clock in the Morning, it was viſible that the Prince was almoſt quite ſpent, and near his End; then were call'd in the Biſhops of *Pleskow* and *Twere*, and the Archimandrite of *Czudow*-Monaſtery, who approach'd to exhort him as a dying Perſon. And here this Prince,

under the Anguiſh of the moſt exceſſive and incredible Pains, and when he could ſcarce with Signs expreſs his Aſſent to their Admonitions, diſplay'd an Impreſſion on his Mind of the moſt lively Piety; for when one of them made mention of the Death of Chriſt, and of the divine Bleſſings which are procur'd by it, and admoniſh'd *PETER* that it was now the Time to think of nothing elſe; and that he ſhould for his own Support meditate on that which he had frequently inculcated to others (for in common Diſcourſe he many Times copiouſly and learnedly had diſcuſs'd the Queſtion concerning Juſtification of a Sinner through Chriſt *gratis)* he preſently ſprung up, and endeavour'd to raiſe himſelf, and being a little rais'd by his Attendants, with Eyes and Hands lifted up as high as he could, though faultring in his Speech, he broke out into theſe Words, *That is it which at length can quench my Thirſt, that alone which can Refreſh me.*

Juſt before the Admonition he had moiſten'd his Mouth with Julep (as he was oblig'd to do very often) and by Way of Alluſion he utter'd theſe Words, and again and again repeated them. The Monitor farther exhorting him, that he ſhould without any Diffidence confide in the Mercy of God; that he ſhould believe his Sins to be forgiven through the Merits of Chriſt, and that the

the Grace of eternal Life was near at Hand. To this he doubled his Reply, *I believe, and I truſt.* When again the Monitor exhorted him to a Prayer of Faith, and produc'd theſe Words, which they recite, who with us come to the Lord's Supper: *I believe Lord, and confeſs, that thou art Chriſt the Son of the Living God; who cameſt into the World to ſave Sinners, of whom I am chief:* He added, *I believe Lord, and confeſs; I believe Lord, help thou mine unbelief!* All this which was admirable, he utter'd feelingly, and with a chearful Countenance. And now, fainting away, and ſinking, he reply'd to many other Points ſuggeſted to him, by a Nod, by lifting up his Hand, or applying it to his Breaſt.

And now he ſeem'd to give up the Ghoſt; at the News of which, the Senators and Great Officers of the Army, with Crowds of People, enter'd the Apartment, and with Tears and Howlings kiſs'd the Hand of the Prince. He lay a while ſpeechleſs, ſaluting every one with his Looks; then with great Difficulty ſaid, *Hereafter.* Whether by this Word he would have a vacant Space to himſelf, free from Moleſtation (for his little Apartment was throng'd with People) or he ſpoke of the Time after Death, is doubtful. So all retir'd.

But ſuch was his Strength of Body yet; that notwithſtanding he ſeem'd every Moment to expire, he continu'd fifteen Hours in the Agonies of Death; and tho' he did nothing but groan continually, and beat his Side with his Right Hand (for his Left was ſeiz'd with the Palſy, and motionleſs) yet whenever the Monitor came near him (which he did now and then) and put him in mind of the Vanity of the World, of eternal Joys juſt at Hand, and the Price of the Blood of the Son of God, whereby he ſhould obtain them, he wou'd make freſh Efforts to riſe up, and form a Sign of a Croſs with his Hand, or lift it towards Heaven. And what was yet moſt ſtrange, he labour'd even to modulate his Groans into Accents of Praiſe, and to clear up his Countenance, and wou'd have embrac'd his Monitor. At this Time came in the * Archimandrite of *Trinity* Monaſtery, and addreſs'd his Majeſty, whether he would pleaſe to have the Lord's Supper adminiſter'd to him a ſecond time; if this was his Pleaſure, to ſignify it by holding up his Hand; he inſtantly held up his Hand, and ſo repeated his Reception of the Holy Sacrament. Neither after this did the Monitors ceaſe in

* *Gabriel*, the Author of the Anniverſary Sermon.

their

their Turns to comfort and confirm him; nor did he himſelf omit, by Signs and Geſtures, to expreſs his Aſſent to them; till about four in the Morning he was almoſt motionleſs, and ſeem'd to faint away. Then the Biſhop of *Twere* utter'd ſome pious Admonitions in his Ear, and pray'd to God in the uſual Forms of Prayer to be merciful to him. But his Majeſty, as ſoon as all Perception was gone, and he could not groan, nor even pant any longer; and all about him were a while doubtful whether he was alive or dead; and before they could be well aſſur'd that Breath was gone out of him, he expir'd. *

Now were heard the Cries of all there preſent; the Empreſs ſhriek'd out aloud, being half dead, and ready to fall, had ſhe not been ſupported; in an Inſtant every Apartment was fill'd with Lamentation, and the whole Palace ſeem'd to eccho with Complaints; and the Grief of every one was exceſſive.

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* He died *January* 28th, at four a Clock in the Morning.

Her MAJESTY's *Acceſſion to the* THRONE.

OUR next Buſineſs is to ſhew what follow'd in the State.

Yeſterday Evening it was agreed by the Senators and Fathers of the Synod, that in Caſe God ſhould be pleas'd to deprive them of this their common Father; to aſſemble themſelves ſpeedily in the Palace, and to concert Meaſures for preſerving publick Peace and Tranquillity, before the People ſhould have any Notice of their Prince's Deceaſe. And ſo it was done immediately after the ſaid News; all the Senators, and four of the Biſhops, as many as had waited over Night; the firſt and principal Officers of the Army, and ſome of the prime Nobility aſſembled in an Apartment of the Palace; and the firſt Thing that offer'd itſelf of the greateſt Importance, was a Succeſſor. Moſt of them were of Opinion, that they ow'd Subjection to her Majeſty; that the Government was already Hers in Right of her late Coronation. Some doubted whether a Coronation could confer ſuch a Right, ſince in many Nations Queens are crown'd, yet are not entitled to the Succeſſion.

But

But when it was ſuggeſted with what View *PETER* ſet the Crown on his Wife's Head; for before his Expedition into *Perſia* he had diſclos'd his Mind to four Senators and two Biſhops now preſent, telling them the Neceſſity he was under to crown his Wife (tho' this was a Practice rarely us'd in *Ruſſia*) *leſt, in Caſe he ſhould die firſt, the Throne be left vacant, and that a Succeſſor ſhould be ready, and thereby all Occaſion of Diſturbances be timely prevented.* This, I ſay, after a certain Perſon had related and appeal'd to thoſe by Name, to whom the Emperor had communicated this his Purpoſe, and after one of them ſtrenuouſly concurr'd in the ſame Teſtimony, then they all acknowledg'd it a clear Caſe, that her Majeſty was already Empreſs.

And it was debated whether the People or Soldiers, or Colonels at leaſt, ſhould be call'd in for their Approbation; but moſt of them, eſpecially the Generals, earneſtly entreated that this Method ſhould not be taken, alledging the Danger of Delays, and that this was unneceſſary, conſidering there was no Election, a Succeſſor having been before ſettled. Wherefore it was with juſt Precaution unanimouſly agreed, that their Convention ſhould not bear the Title of Election, but of a Declaration; and inſtantly publick Letters were wrote and ſubſcrib'd by

by the whole Aſſembly, and ſent into all the Provinces, to notify this Declaration; whereby was ſignify'd the Deceaſe of the Great Emperor; together with the Declaration of the Senate, Synod, and Generals of the Army, that the moſt Auguſt CATHARINA reigned, and that they wou'd all pay her faithful and due Allegiance. Then in a Body they went into the Apartment next to that where his deceas'd Majeſty lay, to ſalute her with the Title of Empreſs; whither when ſhe came to them, they entreated her not to reject the Charge of Government, which God and her Husband had committed to her Care. She being faint, and drown'd in Tears, could not for very Grief give them an Anſwer, more than to reach out her Hand in Token of her Aſſent: And this great Affair, by the Bleſſing of God, was tranſacted in the Space of one Hour.

January 28.

About Sun-riſe, all the Regiments then in St. *Petersburgh*, whom the Generals had placed in different Parts of the Town, receiv'd the ſad News of the Death of the Emperor with great bewailing and Sorrow, and at the ſame Time had their full Pay diſcharg'd to them by Order of her Majeſty. The ſame Day General *Mamonoff* was diſpatch'd

patch'd to *Moſco* with the Letters of Declaration, and had in Charge to keep all quiet, and to ſuppreſs Tumults, if any ſhould ariſe, but all Things were of themſelves quiet. And the People being alarm'd by a doleful Knowl of a Bell, ran into the Cathedral Church, and underſtanding by the Preamble of the Letters, which were publickly rehears'd, the Death of their Prince, ſet up ſuch a Cry as could ſcarce be huſh'd, to give Time for reading the Letters out.

Soon after a Form of Oath, drawn up to bind all the Subjects to perform faithful and due Allegiance to her Majeſty, was printed and ſent into all the Provinces; and Perſons of every Rank (ſave the Boors or Peaſants, who are not reckon'd in the Number of Citizens) readily took the Oath in the Words therein conceiv'd.

The ORDER *of the* FUNERAL.

PERHAPS it may not be wholly foreign to the Purpoſe to relate briefly the Honours pay'd to the Corpſe of the deceas'd.

In the ſame Convention, which we have been ſpeaking of above, *James Bruce Earl*, and General of the Ordinance, was deſir'd

to

to undertake the Ceremonial of the Royal Funeral, and to diſpoſe every thing in the Faſhion and Manner of other *European* Kingdoms. He therefore, together with General *Bone*, his Aſſiſtant, having made Choice of Servants and Clerks, and got in Readineſs all neceſſary Materials, and brought Artificers together; he proſecuted the Buſineſs with indefatigable Application, which was executed in this Method.

The Day on which the Prince died, the Corpſe being remov'd out of the great, into a leſs Hall, the upper end of the great Hall was adorn'd for the Body to lie in State.

On a Throne, ſome Paces wide, and rais'd by Steps, cover'd with Red Velvet and Gold Tapeſtry, was a Bed of State ſet up, hung with Cloth of Gold, with a rich Canopy above. The Walls were alſo hung with the moſt beautiful Hangings, repreſenting the Miracles of Chriſt, interwoven with exquiſite Art; and this only for a while, for they were after hung with Mourning. Figures were erected of the Virtues of this excellent Prince, and Piramids, on which were inſcrib'd his principal Actions; the ſeveral Arms of the Empire, and of his Provinces were drawn, and a great many Tapers ſtood on the Floor, or were fix'd on the Walls, or hung down from the Cieling, with other Ornaments.

The

The next Day the Royal Corps was carried into the great Hall, the Biſhops, Archimandrites, and the reſt of the Spiritual Order preceding, the Empreſs and Senators following it (a great Number of People being preſent) was laid on the ſaid Bed of State. Which when firſt ſeen to be carried out, rais'd a general Lamentation; inſomuch that the ſacred Anthems, which were then ſung, could not be heard.

The Emperor's Body being thus expos'd, the People was admitted to ſee, and kiſs his Hand, and the Palace was open to all, till brought forth to be interr'd. And every Day there was a great Concourſe of People of both Sexes, and of every Age and Condition; and by their Tears and kiſſing his Hand, teſtify'd their Piety to their common Parent.

In the mean while Preparations were made with the greateſt Diſpatch for the laſt Solemnity. The Hall of the Palace was adorn'd in the Manner as above. A wooden Temple was artfully built in the Baſilica or Cathedral Church of St. *Peter* and St. *Paul*, which is within the Caſtle, not yet finiſh'd, for the Reception of the Body of the deceas'd. Gold and Silver Medals were alſo ſtruck of different Sizes in Honour of this Great Heroe and Prince; and at length, the tenth Day

of

of *March* was fix'd for ſolemnizing the Funeral.

While theſe Things were a doing, what no Body had the leaſt Thought of, to the great Aſtoniſhment of all, News was brought of Grief in the Palace added to Grief, that the young Princeſs *Natalia* was dead. She was an engaging Child, and tho' but ſix Years of Age diſcover'd a very great Underſtanding; for in Diſcourſe ſhe would utter many grave Sayings, and ſurprize her Royal Parents very agreeably with giving them Counſel and Advice in familiar Matters. She died on the third of *March*. It is incredible to relate how much Sickneſs, through Grief inceſſant for the Death of her Husband, had before weaken'd the Empreſs, and how much ſhe was now oppreſs'd with the Death of a Daughter following ſo ſuddenly. Two Wounds were, as it were, given with one Stroke, ſave that the Death of the Father depriv'd us almoſt of all Concern for the Death of the Daughter.

The Corps of the Child was brought on the Day of Burial into the ſame Hall, and carried out of it the ſame Time with the Father's, as will be ſhewn hereafter.

Now the Time of ſolemnizing the Funeral approach'd, and all Things provided. Therefore on the ſeventh of *March*, Heralds on Horſeback holding Banners, with Drums and

and Trumpets ſounding dolefully, were order'd to ride through the City, and proclaim the Day of the Funeral. And publick Order was given that nothing ſhould be ſold in the Markets but Bread and neceſſary Eatables, the Day before, and on the Day of the Funeral; and Care was taken that the Shops Taverns, and Victualing-Houſes ſhould all be ſhut up to prevent Quarrels and Diſorder, and to preſerve Sobriety, Civility and Silence.

When the Day appointed for the Funeral was come, before Noon, notice was given, that the ſolemn Proceſſion ſhould begin by the cracking of a Bomb; and after Dinner a ſecond and third Notice given by the firing of a Canon.

Firſt, ſeveral Regiments of Soldiers were drawn out, and from the Palace were rang'd in two Ranks along the Banks of the River *Neva* to the chief landing Place; then acroſs the River towards the Caſtle to the Church of the Holy Apoſtles. The whole Way between the Soldiers was ſtrew'd with Sand and the Tops of Junipers, and Planks laid along the Ice, ſprinkled over with Sand; and the Sides adorn'd and rail'd in with black Cloth.

There was then ſuch a Concourſe of People as with their Crowds did not only block up the Way on all Sides, but fill'd the Balconies

conies and Windows, and even great Numbers ſate on the Tops of Houſes. The Perſons choſen and invited to make up the Proceſſion were divided into certain Claſſes, and ſo diſpos'd along the Houſes in the Way, as to fall in, each into his proper Claſs, and to preſerve the Order of it.

But for the more commodious and decent Removal of the Herſe with the Corpſe, for it was large, and wou'd not paſs eaſily through the Doors, Way was before made for it. The middle Window of the Hall which open'd to the Road, with a Part of the Wall broken down even with the Floor was made the Paſſage, whereto was annex'd a ſpacious Gallery falling down with Steps to the right and left Hand the whole Breadth of the Gallery; all being handſomely built and cover'd with mourning.

About three in the Afternoon the Solemnity begun in this Order. A General on Horſeback preceded the Funeral, and led in the Proceſſion, a Marſhal following him, 25 Captains and their Companies going before, and Drums and Trumpets, a great Number, following them. Then another Horſeman and a Marſhal leading the Gentlemen and Attendants of the Houſhold; they were follow'd by foreign * Merchants,

* Here the *Engliſh* had the Honour of walking neareſt his Majeſty's Corpſe.

and

and the Repreſentives of Cities, and of the *Livonian* and *Eſthonian* Nobility, a Marſhal being added to each Rank.

Alſo a third Perſon on Horſeback follow'd by a Marſhal on foot, and after him the military Standard, and the Emperor's War-Horſe capariſon'd, led by two Colonels without a Rider. After this proceeded the Arms of the ſeveral Kingdoms and Provinces of the Empire, which heretofore had their own Governours, in this Manner diſtinguiſh'd.

Firſt was carried a Banner charg'd with the Arms of its Province, a Horſe following adorn'd with the ſame Coat-Armour capariſond. Thus all the Trophies advanc'd, the Order of Precedency due to each Province being obſerv'd. After theſe were carried three more Banners; firſt the Naval Flag *Or*, charg'd with an Eagle diſplay'd with two Heads, *Sable*; on that a Pinnace or little Boat, which gave Riſe to our Fleet: The ſecond, *Sable*, with the Arms of the Empire, *Or*, follow'd by a Horſe capariſon'd in mourning Furniture, bearing the ſame Coat of Arms. The third, *Argent*, with a Device of an Engraver cutting out a Statue, which the Prince made uſe of as a Seal, and was a very agreeable Sight, for above thirty Provinces were ſo repreſented; beſides theſe, three Banners follow'd that reach'd a

long Way. Theſe were ſucceeded by another Horſe of the Emperor caparison'd alſo, but of a different Colour from the former. Then two Men in Armour, one on Horſeback, the other on Foot; but the Horſeman had his Armour guilt, the other only Steel. Then follow'd another Banner, *Sable*, as the Enſign of Grief, and a Horſe in like Furniture of the ſame Import.

Again, another very agreeable Sight preſented itſelf. A Marſhal going before, ſeven Shields follow'd ſucceſſively, in which were engrav'd the Arms of the three conquer'd Kingdoms, *Siberia*, *Aſtracan*, and *Caſan*, and of the four principal Cities which have had the Honour of the Reſidence of their Princes, namely, *Novogrod*, *Volodimir*, *Kioff*, and *Moſco*; and after this, was carried the Shield Imperial, much larger and more beautiful than the reſt, being fimbriated with leſſer Shields of the Provinces. Then came on the Eccleſiaſticks, Deacons, and Presbyters very many; near forty Archimandrites and eleven Arch-Biſhops and Biſhops, with the Holy Croſs before them and the Church Banners. The Singers, becauſe too numerous to ſing together, were diſpos'd in leſſer Bodies, amongſt other Ranks at ſome Diſtance.

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At length the two Herſes appear'd, the leſſer, firſt of *Natalia*, then that of *PETER* himſelf, much larger: Both overſpread with Gold embroidered Capariſons, and were ſeen a long Way off by their rich Canopies, which were ſupported as uſual with long Staves; the leſſer was carried on Mens Shoulders, but the greater drawn by eight Horſes cloath'd in black Velvet.

But the two Herſes were at a conſiderable Diſtance from each other; becauſe before that of the Emperor a peculiar Form of Pomp was interpos'd, four Swords of State, the Points downwards; after them three Coats Armour of the Knights of *Poland*, *Denmark*, and *Ruſſia*. Then three Crowns in their Order of the conquer'd Kingdoms, *viz.* *Sibera*, *Aſtracan*, and *Caſan*, alſo a Scepter and Globe, the Badges of Empire; laſt of all the Crowns of *Ruſſia*, of an exceeding great Value. And this is the firſt View of the Funeral, ſufficiently pompous and ſplendid; the other was of too great Dignity to want any additional Luſtre.

The Empreſs, the diſtreſs'd Widow, follow'd next the Herſe of the Godlike Prince, clad in deep Mourning, and her Head veil'd with a black Crape, and almoſt fainting, was ſupported by two prime Senators; the reſt of the Royal Family had the ſame Dreſs, and proceeded in this Order: The Princeſs

* *Anne*, the eldeſt Daughter, went firſt after her Auguſt Mother; the younger Princeſs *Elizabeth*, ſecond; and the Daughter of the deceaſed Emperor's Brother, *Catharina*, Dutcheſs of *Mecklenburgh*, the third; another Daughter of the ſaid Brother, *Paraſceve*, the fourth (their Siſter *Anne*, Dutcheſs of *Courland* was not in the Place) *Mary*, the fifth; *Anne*, the ſixth, Maiden-Ladies, and the Emperor's Couſins; the ſeventh *Charles*, Duke of *Holſtein*, at that Time eſpous'd to the Princeſs *Anne*; the eighth *Peter*, the Great Duke of *Moſco*, and after them the young Lords *Nareskins*. Then the Wives of Senators, Princes, Counts and Barons, and other Ladies of Quality proceeded in a long Train. Theſe were again follow'd by a great Number of Perſons of Diſtinction,

* This is the celebrated Lady whom the Tſar, a Month before his Deceaſe, had eſpous'd to his moſt Serene Highneſs the Duke of *Holſtein Gottorp*, and was married to him in great Pomp and Solemnity in *May* following. She was tall and ſtately in her Perſon, ſerene and calm in her Aſpect, and naturally grave and thoughtful; addicted to Books rather than the Diverſions and Pleaſures of a Court; allow'd to have had a piercing Judgment, and a thorough Underſtanding of what ſhe read, and exceedingly affable and obliging in her Converſation. She accompany'd the Duke to *Holſtein*, from *Croonſtadt*, the 25th of *July*, 1726, and is ſince dead, in Child-bed, to the inexpreſſible Loſs and Grief of the Duke, and even of all that knew her.

Military

Military and Civil; and ſome of the Heads and Burghers (as many as were then here) of little *Ruſſia*. And one Marſhal preceded the diſtinct Claſſes of both Sexes; and laſt of all, Military Officers, as many, and of equal Rank, as had led the Van of the Proceſſion, brought up the Rear.

Whilſt the Funeral proceeded in this Manner, Canons from the Caſtle were diſcharg'd, not with continu'd ſhooting, but in Intervals, to create Dread and Horror; and in the Military Lines Trumpeters play'd alternately in doleful Notes.

As ſoon as they were come into the Church the Herſe of the Emperor, and cloſe by, that of the Infant Daughter was ſet on a large rais'd Floor, ſpread with Velvet, under a lofty Canopy. On the *South* Side of the Church a Pew was fitted up, and enclos'd with Rails, for the Empreſs to ſit in with the Princeſſes of the Blood; to the left Hand was another Pew, ſomewhat leſs and lower, for the Duke of *Holſtein* and the Great Duke *Peter*. But leſt a promiſcuous Crowd ſhould create Diſorder, all were not admitted into the Temple, even of thoſe who made a Part of the Ceremony; but ſome eminent Perſons took the Places aſſign'd them.

And in this Manner were celebrated the ſacred ſolemn Rites of the Funeral. Where-

at *Theophanes*, Arch-Biſhop of *Pleskow*, made a ſhort Oration, deferring till another Opportunity to ſpeak more at large. And this he did, both with Regard to the ſhortneſs of Time then allow'd him, and not to heighten the preſent Grief. Which notwithſtanding this Care was great enough, none then preſent being able to refrain from Sighs and Tears. Whilſt this was doing, the Soldiers were drawn on to the Walls of the Caſtle and fir'd three Vollies round. When the Burial was over, one general ſhocking Fire was made of all the Canon in the Caſtle and Ships, like a Clap of Thunder. But theſe Particulars and more, relating to this Solemnity, are accurately deſcrib'd and publiſh'd by other Hands.

And thus we pay'd our laſt Honours to our Great HEROE, PRINCE and FATHER. To whom we All wiſh'd a longer Life and Reign, rather than thus mournfully to ſolemnize his Obſequies with theſe reſpectful Rites.

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AN ORATION

At the Funeral of the most Illustrious and most Potent PETER *the Great, Emperor and Sovereign of all* Russia, *the Father of his Country. In the Royal City of St* Petersburgh, *in the Church of the Holy, and Chief of the Apostles,* Peter *and* Paul.

By the most Reverend Theophanes, *Vice-President of the most sacred Legislative Synod, and Arch-Bishop of* Pleskow, *and* Narve, Mar. *the* 10*th*, 1725.

WHAT is this? To what Times have we liv'd? O Countrymen! What do we see? What are we doing? Do we interr PETER the Great? Or is this an Illusion? Or is it not a Vision? Or are we not in a Dream? Oh too true is the Occasion of our Sorrow! Oh too apparent is our Loss! The Author of our innumerable Blessings and Joys, having as it were raised *Russia* from a State of Death; or rather as a Father, begot

and nouriſh'd and exalted it to the higheſt Pitch of Power and Glory: This true Father of his Country, whom for his Merits the loyal Sons of *Ruſſia* wiſh'd to be exempt from Death, and with Regard to his Age and Conſtitution, we hop'd would yet have liv'd many Years, contrary to our Wiſhes and Hopes hath ceas'd to live. O the ſevere Stroke to us! He then ceas'd to live, when after ſo many Fatigues, ſuch infinite Cares, Diſquietudes and Dangers; after ſo many and different Kinds of Deaths eſcap'd, he began to live! We ſee hence ſufficiently how we have provoked thee, O our God! And how greatly we have abuſed thy Forbearance! O unworthy and wretched that we are! O the Bulk of our Offences! He who ſees not this is blind; but if he ſees and regards not, has a Heart of Stone.

But why do we aggravate our Grief and Sorrow, which it becomes us rather to moderate? But how is this poſſible to be done? To recollect and recount his great Talents, Exploits, and Actions, will but open our Wounds afreſh, and revive more ſenſibly our Grief for the loſs of ſo great a Bleſſing. This is a Loſs indeed not to be forgot, unleſs we can be ſuppos'd to fall into a Lethargy, or a dead Sleep.

Of whom, of what, and how great a Man are we depriv'd? Lo! this O *Ruſſia*, was thy

thy *Sampſon!* Such a Man as was never expected to be ſeen in thee, whom the whole World admir'd! He found thee Impotent and Feeble, and made thee according to the Import of his own Name, firm and durable as a Rock: he found a Soldiery Mutinous at Home, and Cowards in the Field, and the Scoff of Foes, and has now reform'd and made them a Defence to their Country, formidable to their Enemies, and to carry along with them every where Terrour and Triumph. Whilſt he defended his own Country, he at the ſame Time reſtor'd it to its full Poſſeſſions, by the recovery of Territories it had formerly loſt, and amplify'd and enlarg'd it, by the Acceſſion and Conqueſt of new Provinces: whilſt he ſubdu'd our Enemies that roſe up againſt us, he at the ſame Time vanquiſh'd thoſe that wiſh'd us Evil; and having even ſtop'd the Mouths of the Envious, he hath engag'd the whole World in his Praiſes.

Behold, O *Ruſſia*, thy firſt *Japhet!* who has effected and brought to Perfection what was never before known with thee, Ship-building and Navigation; a Fleet new in the World, but not inferiour to the oldeſt; ſo much above Expectation, ſo far ſurpaſſing the Admiration of the whole World: hath open'd thee a Paſſage to the Ends of the Earth, and extended thy Power and Glo-

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ty to the Extremities of the Ocean, as far as thy Intereſts can reach, or Juſtice carry thee; and the Dominion of thy Scepter, which heretofore only totter'd on the Land, he has now fix'd ſure and ſteddy on the Seas.

Behold thy *Moſes*, O *Ruſſia*, famous for ſo many excellent Inſtitutions! Are not his Laws the ſtrong Bulwarks of Juſtice, and indiſſoluble Fetters of Iniquity? Are not his Statutes a plain and evident Light to thy Paths? Are not the High Senate, and the other inferiour Colleges and Courts of Judicature founded by him, as ſo many Luminaries to direct thee in the Queſt and Purſuit of thy Intereſts and Advantages, in the Prevention and Removal of Evils, in preſerving and maintaining Peace and Quiet to good Men, and in reſtraining the Licentious? That it is indeed a Kind of Doubt with us under what Conſideration he is moſt to be Prais'd; whether as he was belov'd, and merited the Eſteem of honeſt and good Men, or as he was dreaded and hated by diſſolute Knaves and Villains.

Behold, O *Ruſſia*, this thy *Solomon*, whom God endow'd with extraordinary Wiſdom and Prudence! Proofs of this are as many as were the numerous Philoſophical Experiments he himſelf made, and demonſtrated by his own Obſervations, and which he communicated to his People; as alſo

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an amazing variety of Arts and Trades, the Rudiments of which we were before wholly unacquainted with. Add hereto the Ranks and Degees amongſt us, the civil Ordinances, the decent Forms of Behaviour, the Rules of agreeable Modes and Faſhions, the Statelineſs and Beauty of our Houſes, and the Decorum of living in them, wholly chang'd from what was formerly, which all concurr in the Evidence of his excellent Wiſdom. And ſuch is the delicate Form in which our Country now appears, with Regard to the Ornaments both of Body and Mind, that with juſt Admiration we ſee it alter'd incomparably for the better, and quite another Face of Things than was before.

Behold, O Church of *Ruſſia*, both thy *David* and thy *Conſtantine!* The Eſtabliſhment of a Synod to adminiſter thy greateſt and weighteſt Affairs, is owing to him; the Inſtructions of Preachers, and the writing of religious Books was the Effect of his Care. O what Concern did he expreſs, that the Way of Salvation was not better underſtood! How great his Zeal againſt ſuperſtition, deluſive Factions, ſtupid, miſchievous, and deſtructive Schiſms! How great his Deſire and Endeavour to cultivate Learning in the Prieſthood, the true Worſhip of God in the People, and to reform the Practice of all!

But

But O the Illuſtrious Man, equal to the Characters of ſo many great Names! How ſhall we compaſs in a ſhort Speech his innumerable Praiſes? Yet our very Sorrow and Grief will not permit us to enlarge upon them, extorting at preſent from us only Tears and Groans. In Time this ſharp Thorn which pricks us to the Heart may poſſibly be blunted, and then we may ſpeak more amply of his Virtues and Exploits. Tho' all we can ſay will never be enough, nor are we able to equal his Merits with our Commendations of them; yet by this ſhort Deſcription and touching, in a Manner, but the Hem of his Garment, we ſee my moſt Honourable Hearers! We miſerable unfortunate Men ſee what a Man hath left us, and what a Parent we are deprived of!

But, O *Ruſſians*, Let us not quite ſink under the Preſſure of our Affliction! This great Monarch and Father hath not wholly forſaken us; he hath left us, but not Poor and Indigent, the immenſe Riches and Fruits of his Atchievments, and Glory are ſtill with us; ſuch as he has made his *Ruſſia*, ſuch it will continue: he hath made it amiable to its Friends; it will be belov'd by them: he hath made it terrible to its Enemies; it will remain ſo: he hath made it glorious through the whole World; it will never ceaſe to be glorious: he hath left us Directions

rections and Regularions, Spiritual, Civil, and Military; therefore, though his Body is seperated from us, his Spirit remains with us.

Even in his last Farewel he has not left us destitute; Can we account ourselves Orphans, when we look on his August Successor, next to him, our chief Support in his Life-time, and after his Decease our Governour like and equal to him; on You, our most Gracious and most Potent Sovereign, the great Heroine and Monarch, and the Mother of all *Russia?* The whole World is agreed, that your being a Woman does not obstruct your Resemblance, in the Qualities of your Mind, to *PETER* the Great. For all confess you to be endow'd by God with the true Qualifications of Government, Wisdom, and a most tender Motherly Disposition towards all. And after both these eminent Endowments, and many more excellent Talents were confirm'd and perfected in you, not only by your conjugal and constant Cohabitation with so great a Monarch, but even by your Admission into his most intimate Councils, and by an inseperable Participation of his Fatigues and Dangers; wherein you were exercis'd for a Course of many Years, like Gold try'd in the Fire: he adjudg'd it not Recompence enough that you was made the Partner of his Bed, unless he

also

alſo provided and appointed that you ſhould ſucceed to his Crown, his Scepter and his Throne. How ſhould we not hope then, that you will ratify what he has done, that you will perfect what he has left undone, and preſerve the whole in a good Conſtitution?

But O Madam! You that have the Soul and Spirit of a Man! Rouze up your wonted Courage, and do your utmoſt to ſurmount this unſupportable Grief; notwithſtanding it is doubl'd by the Deprivation of a beloved Daughter, and like a grievous Wound, beyond Meaſure, ſmarting with a freſh Stroke. And ſuch as you have been obſerv'd by all to be, when you accompany'd *PETER* in his Wars, his conſtant Companion in his all Toils and Enterprizes, you ſhould now endeavour to be in this moſt ſevere Diſpenſation.

And you, the Honourable Aſſembly of every Rank and Vocation! Ye Sons of *Ruſſia!* Continue to adminiſter Conſolation to your *Sovereign* and *Mother*, by your Loyalty and Obedience; and ſupport yourſelves with an undoubted Aſſurance, that you ſee the Spirit of *PETER* animating and informing the Perſon of our Monarch, that all of *PETER* is not fled from us.

In a Word, let us proſtrate ourſelves before our God, who hath thus viſited us, that he our Merciful God, and the Father of all Con-

Conſolation, would vouchſafe to diſpenſe his Grace and Support to her Majeſty, to her dear Offspring her Daughters, to her Grand-Children, Nieces, and the reſt of her Auguſt Houſe.

And may he wipe away this Flood of Tears, and ſweeten this Bitterneſs at the Heart with the Refreſhments of his Grace; and Cheer all of us with his Mercy and Loving-kindneſs.

And Thou, O *Ruſſia!* In conſidering what a Prince thou haſt loſt, reflect how Great he has left thee.

Printed in St. Petersburgh, March *the* 14*th*, 1725.

AN

ORATION

In Praiſe of PETER *the Great, of bleſſed and immortal Memory, Emperor and Sovereign of all* Ruſſia, &c. &c. &c. *On his Name's Day, the Feaſt of St.* Peter *and St.* Paul, *in the Church of the ever bleſſed* Trinity, *in St.* Petersburgh.

By the moſt Reverend THEOPHANES, *Arch-Biſhop of* Pleskow *and* Narve *(now Arch-Biſhop of* Novogrod.)

THIS Day, O Sons of *Ruſſia!* The Feaſt of the Name* of PETER the Great, which formerly miniſter'd an Occaſion of Rejoicing, now revives our inceſſant

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* Beſides the Days of their Births, the *Ruſſians* conſtantly compliment each other, and give Entertainments on the firſt Saint's Day of their Names which next follows their Births.

Griefs

Griefs and Sorrows. The Return of this Day hath hitherto been attended with Joy and Triumph, and Thankſgiving to the good Providence of God, that gave *Ruſſia* a Monarch, firſt of all her Princes in Fame, to be of the ſame Name with the firſt and chief of the Apoſtles. And this with great Import, becauſe he was immoveable in his Religion, and ſteddy in his Actions, and firm as a Rock in the Defence of his Country, and the Defeat of its Enemies. The Return of this Day, by reminding us of ſo great a Felicity taken from us, does but rip open, and miſerably gall our Minds, which are not yet heal'd: But what helps it, to indulge our Griefs for the Loſs of what is irrecoverable by our Sorrows? Should we not much rather diſcharge the Debt we owe to *GOD* and to *PETER*, and diſplay the excellent Qualities of *PETER*, his noble Actions and Exploits?

But I foreſee the Encreaſe of our Affliction by ſuch a Commemoration; when it ſhall appear how great our Misfortune, and what Ruin our Country has ſuſtain'd. But, O my Hearers! It becomes us to attend his Obſequies, our laſt Office of Reſpect to him, with the ſame Courageous, Manly, and Chriſtian Spirit, with which this great Heroe has inſpir'd us. Let us indeed grieve and be afflicted; but not faint away: let us weep and

wail; but not deſpair: let Anguiſh ſeize all our Senſes; but not overwhelm them and make us ſpeechleſs. We have many and great Obligations not to bury in Silence thoſe divine Talents with which our *PETER*, truly the Father of his Country, truly the Great, hath enrich'd us, and drawn upon himſelf the Admiration of the whole World: Not only the Eminency of his Dignity, but of his Virtue, requires this Tribute from us: To this, a Senſe of Gratitude engages us, conſider'd either as Subjects, or as Sons: to this above all, the Benefits which God by him, as the Inſtrument of his Mercies to us, has conferr'd upon us, are a Powerful Motive; for by a Recital of the Acts of *PETER* we proclaim the Works of God; which ſhould we neglect to ſpeak of, whilſt the whole World rings with the Report of them, as the Loſs of the Author of ſo great Benefits ſhews us to have been undeſerving, ſo our Silence of them, would indeed prove us to be ungrateful even to God himſelf.

Wherefore, whilſt we are engag'd in the Diſcharge of this Debt and Labour of ſetting forth the Praiſes of PETER in ſome Degree (in ſome Degree, I ſay, the Limits of a ſhort Oration being too ſcanty to contain what whole Volumes are ſcarce ſufficient for) I pray and entreat you, moſt religious Auditors, not in the uſual Forms of Oratory, that

that you hear me patiently, and without Offence; but as hath been before hinted, with Minds erect, courageous and diſcerning, as it were deriv'd from the Life and Spirit of *PETER*; leſt the Rehearſal of ſuch mighty Benefits, the Author of which we lament now taken from us, ſhould beyond Meaſure, ſharpen the Senſe of our Loſs, and caſt us even into Deſpair.

To you eſpecially, and before all others, moſt Auguſt Empreſs, this Entreaty is addreſs'd; that ſince your native Fortitude has entitled you to ſucceed ſo brave a Prince, you will manifeſt your Maſculine Virtue by the Conqueſt of your greateſt Grief and Sorrow; bear patiently this Sting at the Heart, and the Sword that has pierc'd your very Soul: For if, when formerly you accompany'd PETER in all his difficult and hazardous Expeditions, wholly regardleſs of yourſelf, you only fear'd the Dangers to which your Husband was expos'd; Who can now ſufficiently expreſs the afflicting Senſe you have of the real loſs of *PETER*? Wherefore whilſt you hear us recite the noble Acts of *PETER*, reflect on the Glory of them, and ſupport your Mind with the greateſt Conſtancy and Courage. And my Hope is, we ſhall not only be excited by this Narration to return Thanks to *GOD* for the Bleſſings he has made *PETER* the Author of

to us, and to praiſe *PETER* with the moſt grateful Reſentment of the Benefits he has done us, but thereby alſo, gain preſent Eaſe and Conſolation in our Sorrow.

For, O Sons of *Ruſſia!* This our Father has not ſo entirely deſerted us, as to take all that was his away from us: no; when he left us, he left us his vaſt Poſſeſſions, and conferr'd upon us innumerable Gifts, conſiſting of Inſtructions, of Models and Deſigns, and of Works perfected and finiſh'd, great and almoſt infinite; but the Difficulty is, how to compaſs and treat of his numerous Atchievements in a ſhort Oration, which is not ſufficiently accurate and exact; a fruitful Stock of Matter ſeems like an approaching Cloud to come upon me, and I am wholly at a loſs what to ſpeak firſt to, what in the ſecond Place, or what laſt of all; or what I ſhall indeed ſpeak to at all, or what to omit, the Time allow'd me being ſhort. For all that have the leaſt Knowledge of the Actions of this Heroe will allow this Heſitation of mine not to be affected and ſtrain'd like that of Declamators, but to be ſerious and in earneſt. But to go by ſome Clue in this Labyrinth, it may be proper to examin the two Offices of a Prince; firſt, what is his Duty as a King, in general; and ſecondly, what as a Chriſtian King; whereby we ſhall underſtand in ſome Meaſure, though but imperfectly,

fectiy, how far our Prince excell'd in both theſe Capacities.

And hereupon, I ſhall proceed in the Method of the wiſe Son of *Syrach*; who in his Praiſes of *David*, recounted firſt his Actions with Relation to Men, wherewith he had benefited his Country; and then his ſacred and religious Acts, which regarded and eſtabliſhed the Church.

Let us therefore in the firſt Place, conſider our Monarch's Cares and Toils merely human (of which the Inſtances are rare amongſt Men) and the Benefits and peculiar Advantages he has procur'd to his Country. And for this great Work, and to make him equal to his Character, a Prince ought to have, as it were, two Right-Hands, I don't ſpeak of the Body, but of the Mind; to wit, martial Courage and political Wiſdom; the One a Qualification neceſſary for the Defence of his Government; the Other for the Adminiſtation of it. But probably the Compariſon does not hold exactly to ſtile him Ambidexter, becauſe we cannot with both Hands do two Things at once; eſpecially if far aſunder, and very different in their Kinds: with better Propriety a Prince may be accounted a twofold Perſon, in Caſe he is endow'd with a double Capacity, of the Warriour and the Governour. But how few ſuch Princes do we meet with in Hiſtory? Yet

ſuch a one was our *PETER*; and the Hiſtory of him in future Ages will ſeem wonderful, and almoſt incredible.

Do you pleaſe to take into Conſideration his martial Virtue? He was by Nature form'd for War. You knew and remember with Admiration the Divertiſements of his Childhood, and with what Exerciſes he paſs'd his tender Years; he would make Draughts out of his Coævals, head a Regiment, and rank them in Battel-array; build Forts, and ſometimes defend, ſometimes attack them, and engage in all the Variety of Fighting: Theſe were his Sports and Diverſions, and the Entertainments of his Childhood; and what is yet moſt wonderful, at an Age when no other Perſon would have been allow'd to be a Learner, like an old experienc'd General he purg'd and reform'd an undiſciplin'd Army, more prone to plunder and ruin their own Country, than to defend and protect it; he aboliſh'd their former Cuſtoms and Practices, and reduc'd them to a new and more uſeful Diſcipline: and had the ancient *Romans* ſeen ſuch a Youth, with their wonted blind Superſtition, they'd have deify'd and proclaim'd him the Son of *Mars*.

But not ſatisfy'd with theſe Land-Skirmiſhes, having caſually, or rather by Divine Direction ſeen a ſmall Boat (at that Time a contemptible Piece of Wood, but now famous

famous indeed) his Paſſion grew ſo high for Navigation and Sea-fights, that he could not be eaſy till he had ſufficiently expos'd his Perſon to Storms and Tempeſts. And who does not wonder how he could paſs ſo ſpeedily from Childiſh Paſtimes to ſuch Manly Exerciſes: he was ſerious in his ſportive Battles as in real Engagements, and *rejoic'd* in them, to uſe the Pſalmiſt's Words, *as a Giant to run his Courſe.* And when invited by the *European* Princes into an Alliance againſt the *Turk*; without waiting the Conjunction of other Allies, and impatient of Delays, he made the firſt Aſſault on the ſavage Enemy of Chriſt, and having beſieg'd and taken from him his ſtrong Holds, *Kezekerman*, the Seat of his Power and Empire, and *Aſoph*, where he then reſided in Perſon, he very much humbled him, and with a Fleet in the *Euxin*, which was a new and extraordinary Appearance, alarm'd and terrify'd him; and thereby was the Defender, not only of his own Country, but of all Chriſtendom. And hereon his Soul was wholly bent; it was his great Purpoſe and Deſign to deſtroy and trample on the *Mahometan Dragon*, at leaſt to drive him out of the Paradiſe of the *Eaſt*; nor had his Hopes fail'd him, if thou, O *Europe!* hadſt not perſever'd in thy perverſe Manners, in thy wonted Strifes and Emulations; and thy Princes had join'd their Forces ami-

cably, and not in this common Criſis of their Affairs envy'd and rival'd one another.

But God, wonderful in his doings, was pleas'd to manifeſt the Power and Glory of *Ruſſia* by *PETER*; and when the War with the *Turk* was ended, he did not withdraw his Loving-kindneſs from him, but chang'd the Scene of it.

The Storm was laid towards the *South*, but aroſe again in the *North*; a War with the *Swedes* broke out, O the dreadful Sound, the War with the *Swedes!* Wherever the News came that we had taken up Arms againſt the *Swede*, the Opinion prevail'd of our total Ruin; nor had we ourſelves any other Expectation; the Forces of the *Swedes* were at that Time formidable to all *Europe*, and ours of *Ruſſia* ſcarce deſerv'd the Name of Forces. But what was the Conſequence? A contrary Event prov'd theſe Conjectures falſe: And this is not all, they'd have been falſe had the Fortune of the War been equal; but our Succeſs was greater than we could either promiſe ourſelves, or hope for. Beſides that, our Army neither Valiant nor accuſtomed to War, nor taught the very firſt Principles and Rudiments of it, engag'd with veteran and mighty Troops, which ſpread Dread and Terror every where with the rattle of their Arms: Some croſs Accidents and diſadvantageous Circumſtances attended us,

us, as gave the Adverſary Confidence to believe, what we were poſſeſs'd of, to be Theirs; and caus'd Deſpair in us of keeping our own. We were conſtrain'd to march and counter-march; to carry our Arms to diſtant Regions, and to fight in different Places, in *Ingria*, *Carelia*, *Eſthonia*, *Livonia*, *Courland*, *Lithuania*, *Poland*, in white and little *Ruſſia*, and then in *Moldavia* (for this *Turk*'s War inflam'd by the *Swede*, may juſtly be ſtil'd the *Swedes* Fire and Thunder) After this, again in *Pomerania*, *Holſtein*, *Finland*, and in other Countries, we try'd the Fortune of War. But if it is ſuggeſted, why; The adverſe Party encounter'd the ſame Difficulties, reſorted to the ſame Places, made the ſame Marches; were therefore equally fatigu'd, and run the ſame Hazards. But who ſo blind, as not to ſee the Difference of the Compariſon? Herein it indeed conſiſts: Where the Enemy found their Gain, we there ſuſtain'd Loſs, witneſs *Saxony*; where they were entertain'd with an avowed and uſeful Friendſhip, we were there either deluded with a Pretence of an Acceſſion to our Alliance, or oppos'd with open Hoſtilities; this was our Caſe in *Poland*. They who receiv'd them into their Protection made War upon us, namely, the *Turks*. And how different were the Ways of fighting in this Variety of Engagements?

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No one certain Method as our Soldiers us'd, but various and differing, and almoſt always new; being forc'd to fight with very diffe. rent Nations, variouſly inſtructed and diſciplin'd; and this not only by Land, but Sea. The Defence alſo of our Caſtles, and our Attacks on thoſe of the Enemy, argue the Diſparity of our Dexterity and Strength; becauſe their ſtrong Holds were truly ſo, but ours not worthy of the Name. In a Word, we were entangled with ſo many, and ſo various Difficulties in the Courſe of this War, that it may very well be affirm'd, that many Wars were carried on in this one.

But how ſhall I repreſent in few Words all the Dangers that ſurrounded us; when we think we have finiſh'd the Relation, a farther Contemplation does but multiply them, and like Waves on Waves they are accumulated, and flow in upon us with a freſh Torrent. For how great was our Danger, which I had almoſt forgot, when after the King of *Sweden* had reduc'd two Monarchs, our Allies, had oblig'd the one to a Neutrality, and dethron'd the other; he at once eas'd himſelf of their Oppoſition, and cut us off from their Aſſiſtance? And as tho' this was not enough, our Power at Home was weaken'd by Civil Tumults, the Dons Coſſacks rebell'd, the *Aſtracan Tartars* were ſeditious, and *Mazenin* revolted: And

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was not this a Sickneſs of our own Body? a Convulſion inteſtine within our own Bowels? Indeed our Affairs were in that bad State, that *Ruſſia* not a little infirm, but altogether weak and feeble, was under the Neceſſity of waging War with *Sweden*, that had been for a long Time powerful and ſtrong.

Conſider therefore, Sirs, what a Man; what, and how great a Sovereign ſuch an adverſe Time requir'd! He ought indeed to have been born with many Eyes and many Hands, or rather to have been a manifold and wonderful Man; ſuch a one as could in a Manner diſtribute and preſent himſelf in ſo many diſtant Places and Affairs at once; and ſuch a Man as this, was our *PETER! PETER* our Strength, wherewith even after his Obſequies we are ſupported and invigorated! *PETER* our Ornament and Glory, whoſe Luſtre and Renown will for ever adorn and dignify the *Ruſſian* Nation! Was he ever known to decline the greateſt Dangers? Did he ever ſink under Fatigues? Or was he diſcourag'd, or in the leaſt caſt down with the greateſt Hardſhips and Diſappointments? He who ſurmounted the Difficulties of ſo many hard and long Marches? Could he want true Greatneſs, a Contempt of Dangers and the moſt Heroic Valour who with ſo much Vigour and Alacrity had influenc'd

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by his Preſence ſo many Battles by Sea and Land, and carried ſo many Sieges? He was indeed a Man of ſuperior Wiſdom, whom the Devices of the moſt ſagacious Enemies could not elude, nor the ſecret Plots of the moſt crafty Traitors enſnare; who always either appeas'd or diſſipated thoſe Storms and Tempeſts that were rais'd againſt him at Home and Abroad. And he then vanquiſh'd, when it was rather expected he wou'd himſelf have ſuffer'd a Defeat; and overcame great Armies with a ſmall Force, and with that Succeſs, as ſuperior Forces are rarely obſerv'd to ſubdue the moſt inferior.

And I appeal to all wiſe and impartial Judges, not only of my own Nation, but every where elſe, that this my Declaration ought not to be aſcrib'd to a partial Prejudice in favour of my Prince, but to a juſt Regard to Truth; namely, whatever Monarch ſhould intend a War againſt ſo brave and formidable an Enemy as ours was, would ſcarce hope to ſucceed againſt him till he had well learnt the Art of War; and his Experience was confirm'd by repeated Battles with different Nations: but *PETER* immediately after his Childiſh Exerciſes and ſportive Rencounters (the Expedition to *Aſoph* only excepted) engag'd in this dreadful and dangerous War with the ſame Cou-

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rage and Intrepidity, as if he had before finiſh'd the *Spartan*, the *Punick*, and *Macedonian* War; and arriv'd to that Pitch of Glory in his Youth, as few Warriours ever have attain'd with long Uſe and Experience. And no wonder the whole World ſo much admires him; that the Fame of his Deeds has reach'd thoſe Regions where the Name of *Ruſſia* was ſcarce ever before heard of. But what is yet a Proof of *PETER*'s Glory, greater than the united Applauſes of all Nations; *PETER*'s moſt obſtinate Adverſary himſelf, at length confeſs'd and admir'd his Valour, and was not only reconcil'd to him, who had given him ſo deep a Wound, but even courted his Friendſhip and Alliance; than which it is not poſſible to produce a ſurer and clearer Teſtimony.

But what! Did he only acquire Glory by his Bravery? Tho' indeed Glory alone ought to be reputed no inconſiderable Acquiſition, no contemptible Reward of his Labours; becauſe it is a Conſequence of ſuch Glory, that it has deriv'd upon our Nation a great Name, and by ſtriking Terrour into our Neighbours hath eſtabliſh'd a firm and laſting Peace, and Safety at Home. But *PETER*'s Valour has produc'd other very advantageous Fruits to ourſelves and our Allies; whole Provinces regain'd after a long Deprivation; an Acceſſion of new Conqueſts;

queſts; thy Reſtitution, O *Auguſtus*, to thy Kingdom! Your Eſtabliſhment, O *Danes*, in your Poſſeſſions! And which is above all our great Felicity, an honourable and advantageous Peace. Peace, the moſt ample Gift of God! Peace, the deſirable Refreſhment of contending Nations! In a Word the *Ruſſian* Arms are become ſo glorious and neceſſary, that Nations at the greateſt Diſtance implore our Succour and Protection. This oppreſſed *Georgia* does: This *Perſia* has alſo done, conflicting with her Tyrant. And the rude Inhabitants of *Caucaſus* and the barbarous *Medes*, in Terrour of our Arms, either forſake their Habitations, or deliver themſelves into our Faith and Power.

And having ſeen how greatly qualify'd *PETER* was in martial Fortitude, a Talent requiſite to defend his Country, and to enlarge his Territories. We ſhall now view him in his Civil Capacity, and in the Exerciſe of that Office which Princes owe to their reſpective Republicks, how much he excell'd in that alſo.

And here ſomething very ſtrange and uncommon at firſt Sight occurs; it very rarely happens, that one and the ſame Perſon excells equally in the Arts of Peace and War, the Arms of both are ſo very diſtant, the Projects different, the Means and Practices perfectly oppoſite and contrary; that to me they

they ſeem to require very different Talents, each to require a Genius and Diſpoſition of Soul proper and peculiar to itſelf, and the Requiſites to both to reſide in one Breaſt with equal Difficulty, as that it ſhould be fair and foul Weather in one Place at the ſame Inſtant of Time. Leaſt of all would you imagine theſe Qualifications to concur in *PETER*; for had you view'd only the Strength of his Body, without any Knowledge of his great and comprehenſive Mind, you wou'd have confeſs'd him to be a Man only form'd for War: Such was the Loftineſs of his Stature, his Gate, his Geſture and Aſpect. But both theſe Talents which are ſo ſeemingly repugnant to each other were compriz'd in him, and to the great Amazement of all, he manifeſted Both in an extraordinary Manner. The firſt of theſe we have already conſider'd, and we now proceed to the ſecond.

Whilſt yet a Youth, he engag'd in great Deſigns. This great Monarch having put an End to the War with the *Turks*, by taking of *Aſoph*, thought it a Crime to be ſtill and idle. Taking therefore into Conſideration what he ſhould beſt do in that leiſure-Interval, he reſolv'd inſtantly to Viſit foreign Countries, that were moſt celebrated for Arts and Sciences, and flouriſh'd moſt in their Laws and Diſcipline; not to travel into

to remote Parts, was to him, as it were, not to exiſt in any Place; not to learn and underſtand the Inſtitutions and Practice of Mathematicks, Experiments in natural Philoſophy, the Civil Law, as alſo the Precepts and Rules of Civil, Military, and Naval Architecture: Theſe, I ſay, and other Sciences not to purchaſe and import into his Country as Commodities of the greateſt Value, was the ſame thing to him as not to live. It muſt needs create ſome Uneaſineſs to baniſh himſelf from his Palace, his Country, and beloved Family; he ſubmitted however to this voluntary Exile. It was grievous, and a Hardſhip great enough for his youthful Body to undergo the Fatigues of Travel; he nevertheleſs engag'd in them. It was difficult to ſurmount the Obſtacles which the private or open Malice of Enemies had caſt in his Way, yet he reſolutely ſurmounted them. For the good of his Country he ſally'd out of it with the ſame eager Haſte that Captives make an Eſcape out of Slavery; he ran into Hazards and Dangers as ſwiftly, as others to take Poſſeſſion of a Kingdom, and labour'd and ſweat in Ship-building, and in learning other Arts with as great Pleaſure and Delight as any Man can take in the greateſt Entertainment, till at length he accompliſh'd his Deſires; was himſelf quite another Perſon, and re-

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turn'd a much better Man than he was before.

But, did he make theſe Improvements? Was he thus good and perfect only for himſelf? No, in no wiſe. We know aſſuredly, the good Affection and Diſpoſition of this excellent Prince was ſuch, that whatever Good he was poſſeſs'd of, he hardly accounted it a Good to himſelf, till he had diſpens'd it to the Publick, and his People ſhar'd with him in it.

He was the true Head of his Country, not by Sovereignty only, but by his Deeds: for as the Head diffuſes thoſe enlivening Juices of the Brain, and as they are call'd, the vital Spirits, through all the Members, Limbs, and the whole Compages of the Body, ſo this moſt excellent and beſt of Princes labour'd to transfuſe through all the Orders of his Kingdom, the Knowledge he had acquir'd by his own Induſtry and Study. And did he not indeed make vaſt Improvements by his Labours? That great variety of moſt uſeful Arts and Inſtitutions which *Ruſſia* now abounds with, and which ſhe ſo lately knew nothing of, Does ſhe not deſervedly aſcribe to him as the Author of it? Even Matters of a lower Conſideration, ſuch as a more faſhionable Dreſs, a modeſter Way of converſing, more decent Rites and Modes of Entertainments, and other Ele-

gancies of Manners and Behaviour, Do we not readily acknowledge that *PETER* taught us them? He taught us alſo to lay aſide many barbarous Cuſtoms, and to be now aſham'd of what we formerly were ridiculouſly proud of. What ſhall we ſay of Arithmetick, Geometry, and other Parts of Mathematicks, which our Youth now apply themſelves to with great Diligence, exerciſe with Joy and Pleaſure, and give Proofs of their Proficiency in them with Applauſe. Were we poſſeſs'd of theſe heretofore? We can hardly affirm ſo much as one Pair of Compaſſes was to be found within this vaſt Empire, and the Names of other Inſtruments never before heard of: and if we caſually ſaw or heard of ſome unuſual Performance in Numbers or Meaſuring, we aſcrib'd it to Magick, in thoſe dark Times. As to Architecture, What Compariſon is there between our ancient and modern Buildings? Thoſe ſcarce ſuffic'd to anſwer our greateſt Neceſſity, were hardly a Defence to our Bodies againſt the Injuries of Winds and Weather; but the Houſes now built, beſides that they are commodious, neat, and ſtrong, they are alſo beautiful, ſplendid, and magnificent: and what need I mention thoſe excellent Arts of Fortification and Shipbuilding, which are Works our Painters knew not ſo much as to deſcribe.

But

But why do I attempt to proceed upon every Deſign and Deed of *PETER?* There wou'd be no End of Words, nor Concluſion of this Oration, ſhou'd I recount them all. It is therefore moſt proper to reduce the Series of ſo many and great Affairs to ſome certain Heads, which I take to be theſe two as moſt comprehenſive, *The Benefit of the People, and their Security or Safety.* Wou'd we underſtand the publick Benefit which he abundantly procur'd? 'Tis but looking at the Colleges he erected for the Adminiſtration of Affairs, one for *(a)* Mines; another for laying *(b)* Taxes, and for collecting the publick Revenues; a *(c)* third of Commerce with Foreigners; a *(d)* fourth of Home-Trade and Manufactures; a fifth, and that a principal one, of the *(e)* Magiſtracy, to take Care of the publick Works. Let us alſo view thoſe well furniſh'd Shops every where ſet up by his Order, for leſſening our Expences and for bringing in Wealth to the Government, namely, the Shops of Silver-Smiths, Braſiers, Iron-mongers, the Mint Houſe, the Shops of Linen, Woolen, and Silk-weavers, and Paper-Mills,

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The Colleges, as they are call'd in the Country, (*a*) *Berg*-College, (*b*) *Camor*-College, (*c*) College of Commerce, (*d*) Manufacture College, (*e*) College of Magiſtracy, or *Glavni* Magiſtrate.

and other uſeful Manufacturies, before unknown to us: Add the * Shops of Medicines, and large Warehouſes for Merchants, beſides thoſe uſeful Communications cut through Necks of Land, bringing one River into another, and digging large and deep Canals.

But wou'd we know the great Care and Pains he took to preſerve his People in Safety and Security? The High Court of Juſtice ſtands firſt; which brandiſhing the Sword of Juſtice, with the Terrors of its Puniſhments, guards us againſt Theft and Robberies, and other Injuries: next the Court or Regiſter of Eſtates, wherein all Diſputes a-

* Theſe Shops are after the Manner of Diſpenſaries, or Apothecary Shops, but belong immediately to her Majeſty; they are ſupply'd with Drugs from Abroad at her own Expence, and diſtributed for the Service of her Fleet and Army *gratis*. A Doctor of Phyſick, ſtil'd the Archiatre, or Phyſician in Chief, has the Direction of them. He has a conſiderable Salary from the Crown, and all the Apothecaries employ'd are under him, and have Pay proportionable. All other Phyſicians (ſave the Body Phyſician) and Chirurgeons in the Service, are under his Juriſdiction, and at all Diſtances in the Empire are accountable to him. There is one large Shop at *Moſco*, and four in this Place, *viz.* for the Houſhold, the Admiralty, the Caſtle whence the Army is ſupply'd, and for the Hoſpitals wherein the Sick and Invalids are taken very good Care of. Perſons, not in Service, pay for Medicines as they receive them, the Profit of which accrues to her Majeſty.

bout Titles to Eſtates are decided, and the Boundaries of each Perſon's Lands ſettled, not to be tranſgreſs'd or violated. And becauſe an Enemy in our Quarters, Numbers of High-way-men committed daily Barbarities amongſt us (the divine Vengeance thereby purſuing us for our Offences) this Evil alſo *PETER* wiſely hath provided againſt by ſending our Soldiers to clear the Roads, and to chaſtiſe thoſe Inſolencies. And to prevent the Invaſions of Foreigners, What has he not done? What has he left undone that was neceſſary for the Defence of his Borders? He look'd out with a ſharp Eye every Way. By the Advice of his Court of Admiralty and College of War, What Watch-Towers has he not ſet out by Land and Sea? What Garriſons has he not plac'd? What ſtrong Forts has he not built? What Coſt has he ſpar'd? What Toils has he not undergone to provide every Way for the publick Exigency, and to furniſh out all things neceſſary? Behold thoſe, I may ſay, ambulatory Towers firm and formidable, not only fitted for Defence, but Aſſault, I mean our Ships of War, our new Fleet, ſo powerful and ſo glorious. Behold our Ports, ſecure from the Fury of Waves, and Attacks of Enemies; Thoſe repleniſh'd Arſenals, which are yet daily enlarg'd and augmented; Thoſe Caſtles rais'd on the Borders of

our Kingdom after the freſheſt Model. And what is indeed to be admir'd as an uncommon Inſtance of his Care, the fortify'd Towns which he had beſieg'd and taken, tho' he could ſcarce have any other Reaſon for not thinking them ſtrong enough, than that they were vincible by himſelf, whoſe Fortitude was irreſiſtable; yet he did not negligently repair them, but fortify'd them better, and in a manner rebuilt them. And who can ſufficiently admire and praiſe this very Place, heretofore an obſcure and unknown Corner of the World, now grac'd with the moſt ſpacious City of *Petersburgh*, the ſecond Seat of the Empire, and fortify'd with ſo many Trenches, Ditches, Moles, and Caſtles? In this Place the chief Garriſon of *Ruſſia* is lodg'd very advantageouſly: Here is the Key which opens to us a Paſſage to all kind of Gains: Here is our Lock which excludes all Damages: Here the Sea has a Gate open to let in foreign Wares, but a Port-cullis unpaſſible, when ſhe would import hither Terrors and Dangers.

After *PETER* had inſtituted theſe Seminaries of our common Intereſts and Advantages, and erected theſe Forts of publick Safety and Tranquility, he at the ſame time carefully conſider'd what he was to do farther to perpetuate his Labours; and as he had made them uſeful to give them Strength

and

and Duration. For this purpoſe he firſt cull'd and ſelected out of the Decrees, Statues and Laws of the moſt refin'd Nations in *Europe* whatever was moſt uſeful and beſt accomodated to his own Uſe and People: He order'd theſe Laws to be tranſcrib'd into the Rolls of his Kingdom, and added many Laws to them, which he either himſelf conceiv'd, or made as Occaſions requir'd. Hence we have ſo many Books and Inſtruments written to direct us in all the Variety of Caſes and Affairs. Again, leſt the Judges and Miniſters of the Government ſhould be themſelves remiſs in their Office, or make an ill Uſe of it; willing to pry into all Tranſactions, and if it were poſſible, to ſee every where, he appointed, as his Eyes, a Procuror over every Court; whoſe Buſineſs it was to quicken their Proceedings, and to prevent Corruptions in their Deciſions: finally, leſt any Miſchief, like the Snake in the Graſs, ſhould lie hid and conceal'd; he ſcatter'd other Eyes through his whole Empire, namely, Fiskals or Inquiſitors, oblig'd and authoriz'd not only to make Diſcoveries of Embezzelments of the publick Treaſure, and to examine into the Grievances of private Perſons, eſpecially of ſuch as under the greateſt Oppreſſions were not able to cope with their Adverſaries at Law, either for Want of Money, or for Fear of

their Power. At length he confirm'd and compleated all by his Appointment of a Senate, which ſerv'd him as a right Hand; or rather, in the Government of his Empire the other Courts and Colleges were inſtead of Sails and Oars; he created his Senate to be as a Rudder to ſteer by. And let this ſuffice to ſhew how much *PETER* excell'd in all the Offices of a Prince, nor can we in one Oration comprize them all; ſince what we have already briefly touch'd upon, we can only admire, and are not able fully to deſcribe.

The Acts of *PETER*, even in this tranſient View of them, are ſo amazingly great, that we can never ſufficiently admire them. For had he only excell'd in Martial Virtues, or by Civil Adminiſtration alone, had taken Care of us; this had been indeed very wonderful. It is a Caſe ſo very extraordinary, that it is indeed aſtoniſhing; ſeeing one Prince, as is generally obſerv'd, does this Thing, another That; and one after another ſucceſſively promotes the publick Weal by his Benefits, each in a different and diſtinct Kind. As the *Romans* celebrate the two firſt of their Kings, *Romulus* and *Numa*, the One rais'd the *Roman* Power by War, the Other eſtabliſh'd it by Peace; or as the Holy Scriptures atteſt, *David* by his Arms, and *Solomon* by his Wiſdom, to have deſerved

ved well of their Country. But, O Fellow Citizens! *PETER* alone, and by himſelf, hath benefited us in both theſe Inſtances; one and the ſame *PETER* is to us a *Romulus* and a *Numa*, a *David* and a *Soloman*. Nor do we alone ſee and ſay theſe Things; Foreign Nations behold and proclaim them; and the ſame Thing did the *Poliſh* Envoy at a publick Audience in 1720, declare expreſly in the Name of the King and Republick.

Although therefore all we have ſaid falls ſhort of the Dignity of the Subject; yet we have been enabled to ſay a great deal, and more than enough not only to make us underſtand, but admire how great and good a Prince *PETER* was.

But there is ſomething yet behind which we muſt not paſs by with Silence; for when a Chriſtian Prince is the Subject of our Diſcourſe, it is no impertinent Enquiry to ask, what Regard he had to Religion; and how much he promoted the Affairs that reſpect another Life, and the eternal Felicity of his Subjects (which is what we promis'd to ſpeak to in the ſecond Part of this Diſcourſe) For although this Care is the proper Office of the Prieſthood, yet God requires of Kings, and fully empowers them, to inſpect into the State of theſe Affairs. And notwithſtanding Kings are not ſtrictly oblig'd

to

to undergo the Fatigues of War (unleſs it is their Pleaſure to engage in them, or preſſing Neceſſity obliges them) it is the King's Province to provide that the Soldier does his Duty. And tho' it is beneath the Majeſty of a Sovereign Prince to traffick, yet it is his Duty to command that no falſe Wares be expos'd to Sale; and the ſame may be ſaid of the Cultivation of Arts, the Sciences, Agriculture and Mechanick Trades, and the like. Thus notwithſtanding the Care of preaching on the Arguments of Religion is not incumbent on Princes; yet they ought to have the greateſt Care, and to look very narrowly, that the Orthodox Doctrine be preach'd, and the Church of Chriſt adminiſter'd according to the Word of God. The holy Scriptures ſpeak largely to this Point; particularly in the Hiſtory of the Kings, wherein ſome Kings are commended for their great Care of divine Worſhip, and others diſgrac'd for their impious Contempt and Pollution of it: And for his Diligence in this particular, *Conſtantine* the Great is in *Euſebius*'s Hiſtory emphaticall'd ſtyl'd a Biſhop.

And does our *PETER*, of immortal Memory, yield in this Part of Commendation to the beſt of Princes, Judaical or Chriſtian? It might be thought impoſſible he ſhou'd have any leiſure Time to proſecute

cute this Care who was so much engag'd in Battles, Marches and Building; and oppres's'd with infinite other weighty Affairs; but as in all things else, the divine Providence made him remarkable in this: when even the Affairs of his Government seem'd totally to take him up, and not to leave him the least vacant Space of Time, he wou'd still find Leisure to take Care of the Church, and how ardent his Desires were to promote the Good of it, will easily be seen in some few Instances.

He saw clearly the Darkness and Blindness of Schismaticks, those false Brethren; how great and unparallell'd their Folly, and the pernicious and mischievous Consequences of it, their Agents and vile Emissaries enticing and seducing great Multitudes of ignorant People to associate with them in their foolish and factious Notions and Opinions. And with the Sollicitude and Compassions of a Parent, he left no Stone unturn'd to quell this Madness of the People, and to reclaim those that were seduc'd. He requir'd Exhortations to be wrote, and Sermons preach'd for their Conversion, and by Promises of Mercy and Pardon, and sometimes Threats of Punishment, *on the Right-hand, and on the Left*, as the Apostle speaks, or inviting them to friendly and amicable Debates with all Security to their Persons; he

labour'd

labour'd to reduce them from Error. Nor was this Labour in vain, many Thouſands are recorded in our Church-Regiſters to have return'd to a right Mind; how much greater Puniſhment therefore is due to them, who yet perſiſt obſtinately in their unreaſonable Opinions.

He knew alſo the Evil and Miſchief of Superſtition, which the farther it ſtrays from God, imagines itſelf to make nearer Approaches to him; ſo that by a kind of Infatuation the poor wretched Man flatters himſelf with the greateſt Security, when he is ruſhing on the very Brink of a Precipice. In other Errors, for the moſt part, Men know themſelves to offend, but they who are blinded with Superſtition believe their very Errors to be the true Worſhip of God, and that they are ſav'd whilſt they periſh, and with their Eyes ſhut, fall headlong into Deſtruction. *PETER* was well aware of this, and rouz'd as from a dead Sleep the Paſtors of the Church, to baniſh all vain and fabulous Doctrines, to preach that the Power of Religion does not conſiſt in external Ceremonies, to forbid divine Honours to be paid to Images, to inſtruct the People to *worſhip God*, as he requires, *in Spirit, and in Truth*, and to pay Homage to him by an exact Obſervance of his moſt Sacred Laws.

And

And what might eſcape the Obſervation of others, *PETER*'s Sagacity plainly diſcover'd what a Bane to a Community that fair Mask of Sanctity is which we call Hypocriſy; for theſe Wretches under a Shew of Piety are meer Atheiſts, *whoſe God is their Belly:* And by the Art of Diſſimulation drawing the giddy Vulgar into an Eſteem for their Perſons, and tricking them out of their Money, ſtrangely extinguiſh the Light of the Goſpel, ſeduce the People from the Love of God and their Neighbour: They convert the Eyes of Men on themſelves, and are inſidious and ſubtle Enemies of Heaven and Earth, of their Country and their Church. He therefore us'd his utmoſt Endeavours to preſerve his Subjects from the Virulency of this pleaſing Poyſon, and by a publick Edict he deſtroy'd fictious Prodigies, he put an End to the Pretence of Viſions and Dreams from Heaven, and ſuppreſs'd the affected Ravings of Enthuſiaſts. But thoſe Vagabond Strollers, thoſe Actors and Mimicks of Sanctity, who put on the Appearance of modeſt and humble Men, of Abſtinence and Self-denial, and diſguis'd their Ambition of being reputed Holy under the Habit of a ſlovenly and careleſs Dreſs, and by other Artifices, he ſo zealouſly perſecuted; that he wou'd himſelf ſhew and preſcribe the Methods to detect their Frauds,

and

and order'd theſe Malefactors to be impriſon'd. He had ſuch an Averſion to this counterfeit and perſonated Iniquity, that he was above all Things delighted with Men of a plain and honeſt Diſpoſition, and eſteem'd them as the beſt of Men; for ſo indeed they are. We have upon Record, and which no Time can obliterate, a moſt wholeſome Admonition of his, to this Purpoſe; when in the holy Synod we were deliberating about the Election of Biſhops, and he was deſir'd to make his own Choice; He was pleas'd to ſay, ſeeing it was difficult amongſt us to find Perſons truly worthy of ſo great an Office; that we ſhould at leaſt eſteem him qualify'd for, and worthy of this Charge, who had a Mind averſe to Fallacy and Fraud, and appear'd to be a candid and really ſincere Man. Indeed, a wiſe and oracular Reſolution of the Caſe! For a Chriſtian Man of undiſſembled Probity is directed by the divine Spirit, and ſince God is his Maſter, is capable of being taught without any deep Learning (eſpecially in a Paucity of learned Men) what is his Office of inſtructing the People, and to underſtand how to put it in Execution.

Finally, *PETER* ſaw and obſerv'd with great Regret, that general Stupidity of *Ruſſia*, that languid, ſottiſh Lethargy, or by what Name ſhall I call that Diſeaſe of the Soul,

Soul, which had ſeiz'd many amongſt us; inſomuch that they wholly omitted the Confeſſion of their Sins, and were ſo far from being frequent Communicants, that they never at all taſted of the Myſtical Supper of Chriſt. O Folly inexpreſſible! O dreadful Danger! To fly and avoid that which opens the Way to us to attain eternal Life! This is our only Support and Comfort in the Diſeaſes of our Souls, when our Conſciences ſmite us with the Senſe and Guilt of our Sins! This ſtrengthens and buoys us up, that we ſink not into Diffidence and Deſpair! This is our Sanctuary to take Refuge in from the Thunder of an incenſed Deity! How much *PETER* reſented this Neglect, and what mighty Pains he took to remove this prevailing Evil, is well known to all.

And to apply more effectual and preſent Remedies to thoſe, and many other Corruptions to his Country, he omitted nothing that he could poſſibly think wou'd contribute hereto, and made Uſe of all the Helps and Aſſiſtance which the Informations of others, by frequent Conference with them, would give him, or was the Reſult of his own Thoughts and Meditations. Hence he determin'd to raiſe Schools of Literature; he requir'd Divines to write Commentaries, commanded the Writings of the Primitive Fathers and Eccleſiaſtical Hiſtorians to be

tranſlated,

tranſlated, and order'd a correct Expoſition of the Holy Scriptures to be made. With this View alſo were the ancient Regulations of the Monks revis'd, the Canons of the Church reſtor'd: and that the Government might be entire and ſound in its very Seed and firſt Principal: Boys are inſtructed in the Doctrines of the genuine and true Religion, and of the divine Laws. And for the laſting Encreaſe and Eſtabliſhment of all theſe great Purpoſes the Sacred Synod was inſtituted.

And now, moſt renowned Auditors! In our *PETER*, in whom we have before ſeen the brave Heroe and the wiſe Prince; we now ſee and admire the Holy Apoſtle! Such a King; a King ſo much a Chriſtian, has God vouchſafed to give to us!

O the Man above all Commendation, our Prince and our beſt Father! With what Words ſhall we diſplay that Virtue, which does not there terminate, where nothing is left to exerciſe itſelf upon; where Buts and Boundaries might have been fix'd for a much better Reaſon than *Hercules* had his Pillars? For after *PETER* had thus regulated and diſpos'd Affairs, both with Regard to our preſent and future State; he was ſenſible they all depended on their firſt Author, and wiſely conſider'd with himſelf (what few Princes reflect upon) that he was but a Man;

and

and however hardy in his Conſtitution and fortify'd with Royal Majeſty, nevertheleſs by the Condition of human Nature, which was depriv'd of its inherent Strength, that he was frail and obnoxious to many Diſeaſes and Diſaſters: He weigh'd and conſider'd what was principally to be done, in Order to extend his Actions and his Works beyond the narrow Limits of his own Life, and tranſmit the good Effects of them entire to the lateſt Poſterity.

And this was indeed a Care truly Regal, and a Proſpect that became ſo great a Prince. For they that have no farther View than to preſerve all Things well during their own Life-time, and have no Regard to the Peace and Wellfare of their People after they are dead; are ſo far from diſcharging the Part of Kings, that they Merit not the Name of a Maſter of a Family, and are like Travellers that build a Hutt in the Road, and value not how little a while it ſtands after their Departure. But what, I pray, has *PETER* the Great done to make the Bleſſings he has accumulated on us laſting? Namely this, that he even now corrobrates and upholds both us and our Affairs. To wit, he hath laid another Foundation, not unlike himſelf, or rather has exhibited to us his Second-ſelf, moſt deſervedly his Succeſſor, I ſay our moſt Auguſt and moſt Potent

tent Empreſs *CATHARINA*. Having ſufficiently experienc'd her Probity by a long and intimate Converſation; having conſtantly admir'd her Wiſdom and her Maſculine Virtue in all the Viciſſitudes of Fortune, in Proſperity and Adverſity: As he before eſteem'd her worthy of his Bed, ſo afterwards of his Royal Throne; and in Fact atteſted her to be deſerving of it, by ſetting with great Solemnity the Regal Diadem upon her Head: And this, not in Compliment, as other Princes have grac'd their Queens, but with a real Intent and Purpoſe, that in Caſe Providence ſhould call him firſt, the Throne ſhould not be a Moment vacant, nor his Death occaſion the Deaths of many People, as it often happens upon ſuch a Change that Tumults and Seditions are rais'd; but that an uninterrupted Quiet and Safety, the Fruits of Valour ſhou'd ſurvive him. And this his Purpoſe in crowning his Spouſe, he declar'd openly (not without a Thought of human Contingencies) when he went upon his *Perſian* Expedition in 1722, which has happily ſucceeded as he wiſh'd: God who before diſpens'd his Bleſſings by *PETER*, now in great Kindneſs to us graciouſly exhibits and ratifies them by *CATHARINA*. And hence we have the cleareſt Demonſtration that *PETER*, when he died, did not only

ly leave us innumerable Benefits, but when he left us, he did not quite forſake us.

But this Enumeration of the Praiſes of *PETER*, how great ſoever it is, can only ſeem great and amazing to thoſe (if there can be any) that have heard but little or nothing of him. But you, my Audience, that have ſeen and admir'd this Great Prince near at Hand, that have follow'd him in his Wars, attended and aſſiſted him in his Adminiſtration and Government; and heard him talking, and converſing with you: You I ſay, believe and know all I have ſaid to be too little, and below his Merits. And very juſtly, for ye knew well what a Strength of Memory he had! How great was his Wit, and how piercing his Judgment! How that an innumerable Multitude of paſt Tranſactions crowding in his Mind, was no Obſtruction to his producing one or more Inſtances of them with an exact Application to any preſent Caſe in Debate! How readily, clearly, and appoſitely he wou'd give Anſwers to all kind of Queſtions! How eaſily and definitively he would ſolve intricate Caſes, doubtful Propoſitions and perplex'd Counſels! And becauſe in this Time of Iniquity, and of a perverſe Generation many Things were carried on againſt him clandeſtinely and inſidiouſly, not only amongſt Foreigners and Strangers, but even amongſt

his own People and his own Domeſticks; you are well acquainted, nor can you poſſibly forget how artfully he could find out their ſecret Plots, and like a Prophet wou'd happily divine, what they were big with, and whither they would tend. And thoſe very Conjectures and Notices of his, when he could honeſtly, and he ought to ſuppreſs and keep them to himſelf, ye know with what Prudence he did it, which Civilians indeed call Diſſimulation, and rank it amongſt the firſt Maxims of Government. It is a wonder to all Mankind, how a Prince could attain to ſuch a Pitch of Knowledge and Underſtanding, who had no learned Education, either in Schools or Academies. But his Academies were foreign Kingdoms and Empires, Towns and Cities, and Royal Palaces abroad, which he travell'd to ſee, and not a few. His Tutors and Teachers were the Ambaſſadors of Princes, and other learned Strangers, and the Princes themſelves with whom he ſojourn'd. Wherever he was, or whomſoever he convers'd with, he was eſpecially careful to benefit by his Company, and to make ſome Addition to his Knowledge. To improve himſelf yet more, he learnt ſome of the *European* Languages, and read conſtantly Hiſtorians and Philoſophers. Hence, he was for the moſt Part ſparing in his Speech, but always ſpoke fully

fully and decisively to any Point in Question: Whatever Matter of Discourse offer'd itself, he started presently subtle and ingenious Considerations, and suggested weighty Reasons and Arguments; interlarding and enlivening his Discourse with Historical Narrations, apposite Fables, Proverbs, Similes, and other Lights and Ornaments of it, to the greatest Wonder and Admiration of all that heard him. He was not asham'd, as the Manner of some is, but took the greatest Pleasure and Delight in hearing and talking of divine Matters: He made it his Business frequently to inform erroneous and doubtful Consciences; to free them from the Bonds of Superstition, and to lead them to the Knowledge of Truth; and this he did not only with the Nobles, but with the humblest Peasant, particularly as Opportunities serv'd, with wretched Schismaticks; and for this Purpose carried always about with him a ready Stock of divine Philosophy, knew perfectly the Doctrines of the Holy Scriptures, and retain'd by Heart, in particular, all the Epistles of St. *Paul*. And these extraordinary Endowments of *PETER*, since by our daily Converse in his Presence we have seen and understood them sufficiently, we are oblig'd to confess all this long Oration (as has been intimated) is neither copious enough, nor equal to his Praises; but falls

infinitely ſhort of the Dignity of the Subject, fraught with that Variety of his Military, Civil, and Eccleſiaſtical Acts and Cares.

A peculiar Kind of Rhetorick, therefore an incredible, I know not what Power of Eloquence ought to be ſummon'd hither, which might be ſuppos'd to compaſs all the Glories of *PETER*; to ſet forth and repreſent in their proper Colours all his Virtues; each of which ought to have diſtinct and moſt elegant Encomiums beſtow'd upon them: we have ſingled out ſome of them, though we cannot treat of all in this Diſcourſe; and how ſhall we be able to equal thoſe Perfections with our Commendations, and adorn them as they deſerve, whoſe Numbers we can ſcarce run over in this haſty and ſimple Enumeration, which cannot contain all the Circumſtances relating to them.

But why ſhould I enlarge? So great Virtue cannot want any Luſtre to ſet it off; it is in itſelf beautiful, illuſtrious, and graceful. But were we allow'd to ſeek elſewhere for Applauſes of him, we have no need to ranſack the Stores of Rhetoricians for them, the Treaſures of his Glory are all the World over; univerſal Fame is the Herald of *PETER*'s Praiſes. It is enough to perpetuate his Name eternally, that all foreign Nations extol them, and none mention him but

but with the greateſt Veneration. In what Place don't Men declare ſo often as they talk of *PETER*, that never was ſuch a Prince in *Ruſſia?* In what Part of the World don't they bear him witneſs, that through *PETER*, firſt and only, the *Ruſſian* Name is grown ſo glorious? Will you permit me to name ſome Teſtimonies. In the *Latin* News Paper of *Leipſick*, making mention of *PETER*'s Death, he is complimented as a Prince moſt worthy of Immortality: a Book alſo printed in *Germany*, on his Life, in the Way of Dialogue, the Author of which, does not ſcruple to give our *PETER* the Preference to *Xerxes* King of *Perſia*, *Alexander* the Great, and to *Julius Cæſar*: A certain *French* Writer aſſerts him to be Superiour even to his *Lewis le Grande*; and another learned Perſon, who has urg'd the Difficulty of our Union with the *Latin* Church, frankly concurrs in the ſame Declaration of his great Merits. Nor could theſe eminent Men form any other Judgment; for thoſe Princes above-mention'd, enter'd on their Dominions already provided with Laws, Arts and Sciences, with Soldiers well diſciplin'd, experienc'd and brave Officers, grave and wiſe Senators, Riches, Arms, Forts, and all Things beſides; but Ours was conſtrain'd to make a Beginning of all theſe Things to prepare, perfect, and put them at once in

Execution; and this he effected. Yet theſe Teſtimonies, though of Foreigners, and therefore the leſs to be ſuſpected, are indeed but the Teſtimonies of private Perſons, of whom I could eaſily produce a large Catalogue. But whole Cities and Countries loudly proclaim the ſame Thing; we have before taken Notice of the *Poliſh* Envoy's Speech, and if you recollect what was lately ſaid by the *Perſian* Ambaſſador, amongſt other Things he compar'd the diffuſive Glory of *PETER*, refulgent every where, to the Sun enlightning the whole Univerſe. And when by our Entreaties we prevail'd with him to ſuffer himſelf to be ſaluted Great and Emperor (for ſo he was long before) this Proceeding had the general Approbation of foreign Nations; and Time would fail me to recount the Praiſes with which all the Princes after the Death of *PETER*, in their Letters of Condolence to his moſt Auguſt Widow, have magnify'd him.

Thou therefore, O greateſt of Heroes and Kings, haſt mounted the very Pinacle of Glory! We have no Cauſe to be anxiouſly Sollicitious to collect Encomiums for thee; thou hadſt no Reaſon, whilſt alive, to envy others the Praiſes of their Poets, their Trophies, and Statues, as was the Manner of the Antients. Great and famous Exploits are thy Trophies; all *Ruſſia* is thy Statue, form'd by thee

thee with admirable Art, and which thou carrieſt as thy Device; the whole World is the Proclaimer and Herald of thy Praiſes,; it will never ſuffer them to be overwhelm'd with Silence, nor buried in Oblivion: For if their Names are tranſmitted to Poſterity who firſt drew up an Army in Battle-array, invented a new ſort of Weapons, or projected ſome cunning Stratagem, or were the firſt Founders of Cities, when ſhall the Publiſhers of thy Fame be ſilent and ceaſe to applaud thee, who haſt been the Author of every Bleſſing to us, and not the Builder of a Town, but of all *Ruſſia*, notwithſtanding its great Extent.

Nor, O Countrymen! Is this all we have to ſay of the Glory and Felicity of our God-like Heroe; we can give yet one Teſtimony of him greater than all the reſt. The great God himſelf, the only true and infallible Witneſs in Heaven, although we have Reaſon to believe he had a conſtant Care of him, yet hath atteſted his Eſteem for him in ſome ſpecial Indications of his Love and Favour. Was not the Divine Hand eſpecially preſent with him when he was ſo remarkably preſerv'd in imminent Dangers, in dreadful Sieges, in naval Skirmiſhes, in the Battle of *Leſnoy*, where almoſt ſpent with the Fatigues of Action and tempeſtuous Weather, he was oblig'd to lie down to reſt in a dangerous

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and inſecure Place, at a Diſtance from his Camp? In the Battle of *Poltava*, where he was as near Death as his Hat to his Head? In the Battle at the *Prude*, that is, in the very Jaws of Death? God teſtify'd his Love towards him by his Protection of him from the repeated Treaſons of Traitors and Aſſaſſins that eat and drank at his Table, yet more than once conſpir'd to take away his Life. We muſt adore for ever the Mercy of God, that reſcu'd *PETER*, when but a Stripling, and as yet only deſign'd in his divine Wiſdom for thoſe great Purpoſes, from that extravagant Fury of the Soldiers that mutiny'd, and protected him at a Time when thoſe Brutes drag'd his Miniſters and Royal Relations to Death and Slaughter, not only out of the Palace, but out of the very Arms of *PETER*. O terrible Times! Was ever any Attempt ſo greatly wicked as this?

And in the laſt Moments of his Life, God more eſpecially manifeſted his Love to him. In his laſt happy Exit, he inſpir'd him with that extraordinary fervent Piety, that true Senſe of Repentance, and that ſtrong and lively Faith, that it would be a Sin in us but to doubt of his Heart being ſenſibly touch'd and cheriſh'd with a Divine Hand. It was a ſtrange yet very tranſporting Sight, to obſerve that agreeable Mixture of

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an affectionate Pleaſure and Concern in the Standers by, when they heard him utter Words full of Hope in the midſt of his Groans, and as it were to ſhed Tears of Joy and Sorrow at the ſame Time.

For when his Spiritual Miniſters put him in Mind of the ſaving Death of Chriſt, forgetful as it were of his internal Pains, and though he could hardly ſpeak, he cry'd out with a cheerful Countenance, *This indeed is the only Thing that can ſupport and ſuſtain me, this alone doth quench my Thirſt!* Making an Alluſion of the material Liquor with which he now and then moiſtned his Mouth, by a proper Application to that Spiritual and ſalutary Repaſt. Being again exhorted to be ſtrong in Faith, he lifted up his Eyes and Hands towards Heaven, and ſaid, *Lord I believe, I truſt, I believe Lord! Help thou mine Unbelief.* And when his Tongue falter'd and his Speech was gone, then as often as he was admoniſh'd of the Vanity of the World, of the Mercy of God, of an eternal Kingdom in Heaven, he would as often endeavour to raiſe himſelf, to hold up his Hand and to ſign himſelf with the Sign of the Croſs; his Countenance was compos'd and chearful; in his greateſt Pains he viſibly triumph'd as an Heir of an eternal Inheritance.

And thus he conducted himself all the Time of his last Conflict with Death, which continu'd for the Space of fifteen Hours. And although the sixth Day from his first keeping his Bed, after Confession of his Sins, he had receiv'd the Holy Eucharist; being again ask'd on the last Day of his Life, whether he was desirous of the Lord's Supper, he signify'd his Desire by lifting up his Right-Hand, and when minister'd to him, receiv'd it thankfully.

These so great Mercies which God vouchsaf'd to our Father, both in Life and Death, are a Demonstration to us that he wants none of those Praises which the World rings with, nor indeed any Temporal Glory. Praises conferr'd on him redound to our own Praise; but he himself, now he is translated into the Celestial Mansions of Christ, accounts all human Glories as nothing. And when we labour to celebrate and make him renown'd, he seems to check and reprove us in such Words as these: "It is equally unnecessa-
"ry, O my Sons, to bewail or praise me!
"I have escap'd the Troubles of a miserable
"Life, how happy soever you think it to be;
"and this is a Matter of Joy, not of Lamen-
"tation; I have receiv'd an incorruptible
"Crown of my merciful Father, who hath
"taken me into the Inheritance of his King-
"dom; purchas'd by the Blood of his own
"Son;

" Son; and this does not only vaſtly exceed all
" your mortal Glories, but ſhews them whol-
" ly uſeleſs and inſignificant. And if any
" Benefit can accrue from that Glory which
" I have acquir'd upon Earth, be it all yours:
" and if you deſire to keep it unſully'd and
" untainted, keep and obſerve my Laws,
" my Ordinances, and my Works; and
" principally keep your faithful Allegiance
" by your Obedience to my moſt beloved
" Succeſſor, by the Grace of God, and thro'
" me, your Empreſs; and embrace with
" the ſame good Affection all my Off-ſpring
" and Family. My laſt Advice is, that you
" ſo live in the preſent Life, that you may
" obtain this bleſſed and eternal One: So
" run your Race on Earth, that you may
" arrive at this Goal in Heaven."

Let us now end our Diſcourſe and our Mourning together. As we cannot ſufficiently enlarge on the Praiſes of *PETER*, neither can we enough lament his Death, were our Head a Well of Waters and Fountains of Tears guſh'd from our Eyes, as the Prophet in the *Lamentations* wiſh'd for. But notwithſtanding we cannot match his great Virtues with our Commendations of them, yet with the Piety of Sons, let us deplore our Father. Yet ſhould we weep and bemoan ourſelves exceſſively, and beyond all Meaſure, we ſhould then tranſgreſs a-

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gainſt his Merits, and ſully his Glory; as tho' we had nothing from him but himſelf, and with him we had loſt all that was his: We might ſo, indeed, lament the Deceaſe of a Youth of promiſing and good Hopes, with whoſe Death all our Hopes conceiv'd of him, wou'd alſo be extinguiſh'd; but *PETER* having deriv'd upon us Bleſſings without Number, and made us even better ourſelves: tho' by his Death he compells us to weep and mourn, yet he himſelf, by the rich Legacy left us (for his Benefits are not buried with him) excites us to rejoice.

You eſpecially, moſt Auguſt Sovereign, and our moſt Sacred Mother! Take Courage, and raiſe your drooping Spirit; call forth all your Magnanimity, all your Wiſdom to ſubdue this Exceſs of Grief. Exert yourſelf, Madam! We entreat you to moderate your Griefs, to abate your Tears; and that you may think yourſelf in ſome Meaſure oblig'd hereto, we wiſh you to reflect, that your ſuppliant Country begs this of you, leſt you encreaſe our common Sorrow by your inceſſant Lamentation; and as you comfort us by the Mildneſs of your Government, you wou'd ſolace us by the Satisfaction and Acquieſcence of your own Mind. This your beloved Daughters, your own Blood requeſt of you: This your neareſt and

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deareſt Relatives earneſtly deſire, That you wou'd conſider them as a Reaſon of your being comforted, and not ſuffer their Bloſſom of Life to fade by your Diſcontent: This *PETER* exacts from you, leſt you wield his Scepter with a feeble Hand, and that you may be enabled to confirm his Deeds, and to finiſh what he had begun: Even God himſelf requires you to do this, leſt too great a Cloud of Grief obſcure the Light of ſo many and great Mercies, and intercept the Remembrance of them. We own indeed you can truly ſay with the Holy Pſalmiſt, *My Soul refuſeth Comfort*; yet after his Example remember, that God is kind to you, and you will be refreſh'd. He for ſome wonderful Reaſons ſelected you of many Thouſands to be the Conſort of *PETER*, and hath exalted you to the Supreme and Sovereign Dignity, he will alſo eſtabliſh and defend you.

And he who has preſerv'd *PETER* in all his Ways, will preſerve and protect you in all Difficulties and Dangers.

O be thy Mercy over us, O Lord, as our Truſt is in thee! This Ejaculation *PETER* often caſt up to thee, and we alſo offer it from the Bottom of our Hearts. Ceaſe not to bleſs and preſerve thine Anointed our Sovereign Empreſs, and change her Sadneſs into Joy, and give Stability to her Empire;

pire; and together with her, bleſs our whole Country with a laſting and undiſturbed Peace and Tranquility, and repleniſh our Land with fruitful Seaſons, and with all Kind of Affluence and Abundance, *Amen.*

Printed in St. Petersburgh, July *the* 17*th*, 1726.

CONCIO

CONCIO

Die Anniversario Parentalium Pie Defuncti Augustissimi Principis

PETRIM

Patris Patriæ Imperatoris & Autocratoris totius *Russia*, ad Majestatis suæ Tumulum Petropoli, HABITA in Cathedrali Templo primis Apostolis *Petro* & *Paulo* dicato.

A Reverendissimo & Illustrissimo

GABRIELE,

Sacro-Sanctæ Synodi Consiliario, Scholarum & Typographiarum Protectore, Cœnobii SS. Trinitatis & Divi Sergii prope Mosquam Archimandrita, *

Anno 1726, Januarii 28 die.

Ex idiomate Slavonico *transtulit*

R. THO. CONSETT,

Coloniæ Britannicæ *ibidem commorantis Capellanus, Ecclesiæ* Anglicanæ *Sacerdos & P. S. S.* Ber. *Sod.*

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* 30mo *Octobris* ejusdem anni consecratus fuit Episcopus *Rezanensis & Muromensis.*

Ep. ad Gal. C. ii. v. 20.

Vivo autem non amplius ego, ſed vivit in me Chriſtus.

INceptor annorum qui modo rediit menſis *Januarius*, maximum quod ſuperiore anno intulerat infortunium hiſce parentalibus quaſi redintegrat, Auditores Piiſſimi. Haud explicare opus eſt, vel fuſius enarrare quod omnes patimur damnum: aſpiciamus luctuoſum hunc ob oculos noſtros poſitum Sarcophagum, quovis concionatore clarius, quavis tuba ſonorius prædicantem. Quanto parente nos filii Ruthenі privati? quot noſtra commoda cum illo ſepulta? quam precioſus inibi conditus eſt theſaurus, firmiſſimaque mortis ſera occluſus, non niſi voce Archangeli reſeranda! prout loquitur Apoſtolus *Paulus*, *Canet enim tuba & mortui excitabuntur incorrupti*, 1 *Cor.*

xv. 52. Orbitatem noſtram hic tumulus ſatis eloquitur! damnum noſtrum irreparabile reſonat! coram ſiſtit flebile & intolerabile ſpectaculum, quale non ſolum vellemus non vidiſſe, verum libentius in mentem nobis nunquam veniſſe optaſſemus.

De communi itaque totius gentis infortunio, (communi dico, omnes enim Ruſſiæ filii orbati ſumus Patre; ipſa vero Ruſſia, patria noſtra, Patre patriæ PETRO M.) de hac inquam jactura: cujus memoriam dum recolimus; quibus verbis ego, infelix concionator, coram vobis, Auditoribus haud minus infelicibus, perorabo? multum profecto præſtaret nulla oratione fuiſſe opus, quam ut ex hoc ſuggeſtu de præſenti calamitate publica ſermonem habeam, ad quam ſatis exprimendam vires meæ non ſufficiunt, neque congrua verba ſuppetunt.

PETRO M. orbati ſumus, & jacturæ tantæ commemorationem facimus: O mœror inſolabilis! O vulnus cordibus noſtris inflictum nullo medicamine ſanandum! Hic quis jacet! PETRUS M! Ah, quis cum Propheta *Jeremia* hanc flebilem non proferat vocem? *Quis dabit capiti meo aquam, & oculis meis fontem aquarum, ut defleam interdiu & noctu? Jer.* ix. 1. Exaruit corona noſtra, extinctum oculorum noſtorum lumen, evanuit pulchritudo noſtra, columna noſtra cecidit, ſpes exciſa eſt; Hic gaudium noſtrum

noſtrum denſa caligine obtectum: Hic laureæ victoriarum & triumphorum Ruſſiæ, peracuta mortis falce demeſſæ, & ſub pedibus conculcatæ ſunt. Et quis hunc tuum ô Ruſſialuctum eloqui valeat?

Commemorat nobis Eſdras acerbum cujuſdam fœminæ mœrorem; quæ per multos annos ſterilis precibus & lachrymis a Deo filium exoravit, educavit eum ſumma diligentia uſque ad ætatem matrimonio ineundo aptam: poſtquam illum filium ſuum deſponſaverat, & in thalamum induxerat, filius ſuus repentina morte ſublatus cecidit, & factum eſt, inquit, cum *introiſſet filius meus in thalamum ſuum, cecidit & mortuus eſt, quamobrem evertimus omnes lumina*, 4 *Eſdr.* x. 1, 2. Quis non fateatur magnum fuiſſe dolorem iſtius fœminæ? Sed longe gravior luctus tuus Ruſſia! non filius ſed Pater tuus poſt tot labores præ amore tui ſuſceptos, poſt tot pro te curas, poſt tot pro tua gloria certamina, poſt tot Expeditiones, pugnas, victorias, triumphos, introivit jam, veluti in thalamum jucundum; compoſitis ab omni parte rebus ſuis, ipſo tranquillo tempore, in quo licuiſſet laborum ſuorum fructus cum pace colligere. Verum enim vero, ô dolor! *introjens in thalamum ſuum, cecidit mortuus & permutavimus omnia lumina:* Et cui tanta vis ineſt eloquentiæ, ut hunc triſtiſſimum

caſum pro rei dignitate edicere valeat? quis poteſt perfecte & plene exponere?

In hiſtoriis de Troja expugnata, civitate à Poëtis celebrata legimus, Græcos decennali obſidione illam non potuiſſe prius expugnare, quam quædam Deorum Oracula impleta fuiſſent; è quibus unum fuit, ut Rex Græcorum Agamemnon Iphigeniam unicam ſuam filiam Dianæ immolandam offerret, hoc eſt mactaret & combureret, quod Ulyſſis conſilio factum eſt. Timantes quidam laudatus pictor in tabula id delineare conatus, præſentes ibi & ad ſacrificium illud adſtantes ſpectatores vario triſtitiæ & doloris genere commotos depinxit; Calchanta ſcilicet plorantem, Ulyſſem mœſtum, Ajacem vociferantem, lachrymantem Menelaum, alium pronum implicatis manibus, alium oculos ſuos à conſpectu pulcherrimæ Principis immolatæ avertentem, Agamemnona vero patrem ejus depicturus ſecum reputabat quali affectu motum adumbraret! quantus tumultus in pectore genitoris inſederat, dilectiſſimam filiam in victimam ducentis? imo, filiam unigenitam! Affectum quidem paterno ſimilem graphice exprimere non potuit. Agamemnonem igitur delineavit ſtantem ad aram caput ſyndone vel mantili velatum; innuens tantum & tam acerbum mœrorem nulla arte vel ſolertia conſpectui exhiberi poſſe;

poſſe; cuilibet arbitrium relinquens dijudicandi quid mente genitor volutaret, & quis affectus animum ejus perturbaret, factum quam horrendum fuit? Sic & ego palam fateor, ad vivum, O Ruſſia, depingi dolores tuos non poſſe, pro velamine ergo capitis tui, in ſolatium filiorum tuorum brevem ſermonem habebo, in quo non excurram ad enumerandum ſingulatim acta PETRIM, utpote vobis omnibus, Auditores apprime nota, & ab aliis jam ſummi ingenii viris non una vice deprædicata: oſtendam vero PETRUM M. etſi mortuum etiamnum vivere: mors illi vitam non abſtulit, ſed attulit: non eripuit, ſed largita eſt: & hæc nobis tanta afflictione preſſis ſint ſolatio & inſtitutioni: Ita nobis PETRUS M. ſicuti per totum vitæ ſuæ curriculum, ſic & poſt obitum morte ſua perpetuus fiet monitor & magiſter.

Vivo autem non amplius ego, ſed vivit in me Chriſtus.

Priuſquam vero ad propoſitum meum accedam, Auditores piiſſimi, inquirere expedit, quid ſit mors? an una, an ne multiplex? cujuſnam generis, cujuſve proles? quis ejus parens? quibus perſpectis aperte videbimus inſtituti noſtri rationem, & quo oratio noſtra tendat, deprehendemus.

In ſacris literis mortis vocabulum varias ſignificationes habet; Quicquid eſt homini

pernicioſum, grave, intolerabile & exquiſitiſſima patientia vix ferendum, id omne in ſacris literis mortis nomine venit. Id nos docet Moyſes in Exodo: immiſit Dominus Deus varia ſupplicia in Pharaonem, quod populum Iſraelis à ſervitute Ægyptiaca dimittere nollet: immiſſas vero plagas ſupra quam ferre poſſet graves, Pharaon mortem nominavit. Rogavit Moyſen & Aaronem: *Condonate, quæſo peccatum meum tantum hac vice, & ſupplices orate Jehovam Deum veſtrum, ut amoveat à me mortem iſtam*, Exod. x. 17. Hoc eſt, ut acerbas adeo & intolerabiles pœnas & plagas ipſa morte graviores removeat. Huic ſimile in libro Regum legitur: Temporibus Eliſei Prophetæ ingruente fame in terra, in qua ille commoratus eſt, diſcipuli ejus pultem coquere ſatagentes oleribus agreſtibus collectis edulium pararunt, de quo comedentes, nocivum eſſe comperiebant, clamantes Prophetæ dixerunt, *Mors eſt in olla iſta, vir Dei*, 2 *Reg.* iv. 40. Quis credat, mortem in olla coctam fuiſſe? mortem depingunt pictores totam oſſeam è coſtis carne nudatis conſtantem cujus ne minimum ſaporis cum iſta pulte cocta commiſtum ſupponitur: ſed in olla mors indicaſſe intelligitur periculum, venenum, exitium! Hoc in ſenſu mortem accipiendam in ſe ſenſit ſelectum illud vas, ſanctus Paulus, omnia mala & miſerias expertus, & omnigenis infor-

infortuniis exercitatus, de ſeipſo teſtimonium proferens: *Omnibus horis periclitamur, quotidie morientes*, 1 *Cor.* xv. 30. 31. Et alibi apud Corinthios miſerias enumerat: *In laboribus amplius, in plagis plus, in cuſtodiis amplius, in mortibus ſæpenumero*, 2 *Cor.* xi. 23. Triſtiſſimos vero caſus ſuos mortem appellat: *Nolumus enim vos ignorare, de tribulatione noſtra, quæ facta eſt in Aſia, quoniam ſupra modum gravati ſumus ſupra vires, ita ut taederet nos etiam vivere. Sed ipſi in nobiſmet ipſis reſponſum mortis habuimus, ut non ſimus fidentes in nobis, ſed in Deo qui ſuſcitat mortuos, qui nos extanta morte eripuit & eripit*, 2 *Cor.* i. 8.

Proprie vero communis omnium mors eſt animæ à corpore ſeparatio: & hæc eſt unicuique viventi tam exoſa, quam vita amabilis; tantum inimica, quantum vita deſiderabilis. Minutiſſima aſpicias animalia, & exigua inſecta, videbis quam horrent interitum vitæ ſuæ, & quam maxime ab omni mortis ſpecie ſeſe conſervare ſtudent.

Quid vero facies infelix homo! num una ſola te mors manet? pro certo habemus omnibus quotquot in hoc mundo ſpirant animantibus, ſemel mori deſtinatum eſſe, quemadmodum Spiritu Sancto afflatus Pſalmiſta cecinit: *Te recipiente ſpiritum eorum expirant, & in pulverem ſuum revertuntur*, *Pſalm* civ. 29. Itane vero & tecum agitur, o homo!

Vos

Vos omnes Auditores, interrogaturos autumo, eccur non una mors? Siquidem protoplaſtis noſtris morte multatis dixit DEUS: *Quo die comederitis ex arbore ſcientiæ boni & mali morte moriemini*, *Gen.* ii. 17. At non dixit mortibus: & Paulus Apoſtolus aſſerit: *Statutum eſt hominibus ut ſemel moriantur, poſtea vero judicium*, *Hebr.* ix. 27. Non ita, Auditores, non ita: in ſacras literas penitius inſpicientes longe aliud videbitis: Homo unus ſed mortes in illum ſunt quam plurimæ; non varias hic volo mortium fortuitarum ſpecies enumerare, ſed ejuſmodi mortes quibus homo perit, & quaſi mortem ſibiipſi ſponte adſciſcit. De illa morte inevitabili audivimus, quod ſeparatio ſit animæ à corpore: eam ſanctus Johannes Theologus primam mortem nominavit, quæ corpus occidit, ſed animam attingere nequit, quam nec timere (homini licet naturaliter terrificam) Chriſtus hortatur. *Et ne formidate eos qui corpus interficiunt, ſed animam interficere nequeunt*, *Matth.* x. 28. Atrociſſima eſt iſta mors, quam ſacerrimus Theologus ſecundam mortem nominat, quæ eo crudelior, quo præſtantiorem partem, animam ſcilicet interficit. Hæc eſt illa mors ſpiritualis, quæ animam ſeparat à divina gratia, qua anima ſemper vivit & movetur: prout Eccleſiaſticorum Hymnorum author Damaſcenus canit: *Spiritu ſancto omnis anima vivificatur.* Hæc evitanda

tanda eſt mors, quam etiam Chriſtus formidare jubet, qui ſua morte hanc mortem conculcavit: *Eum formidate*, inquit, *qui poteſt & animam & corpus in Gehennam perdere*, *Matth.* x. 28. Hæc eſt mors funeſta, quæ impios ab electis Dei ſejungit: *Quodnam conſortium juſtitiæ cum iniquitate?* 2 *Cor.* vi. 14. Quæ è libris vitæ nomen delet: *Deleantur de libro viventium & cum juſtis ne conſcribantur*, *Pſal.* lxix. 28. Et alibi: *Perdidiſti improbum & nomen ejus deleviſti inſæcula ſempiterna*, *Pſal.* ix. 5.

Hæc ſcilicet crudelis mors, reputemus adhuc Auditores, unde ortum ſuum ducat? cujus ſit progeniei, & qua ſtirpe oriunda? Mors eſt filia nefandiſſimi Parentis Peccati; & quænam mater ejus? Concupiſcentia. O genitores infeliciſſimi qui monſtrum hoc inſatiabile, totum terrarum orbem devorans, procreaſtis. Deteſtabile ejus genus deſcribunt Apoſtoli ſpiritu ſancto impulſi; itaque primo his verbis Sanctus Paulus de pernicioſo ejus parente loquitur, *Quemadmodum per unum hominem peccatum in mundum intravit, & per peccatum mors: atque ita ad omnes homines pervaſit mors, quatenus omnes peccarunt*, *Rom.* v. 12. Manifeſte nobis indicavit Sanctus Jacobus, quis & unde mortis Pater, & quæ ejus mater? genealogiam quandam mortis recenſens, *Cupiditas poſteaquam concepit, parit peccatum, peccatum vero peractum*

tum gignit mortem. Jacob i. 15. Hinc ergo perſpectam habemus ſpuriæ ſobolis & ſtirpem ſimilem viperinæ progeniei, & partum exitioſum, omnia vaſtantem, omnium edacem, omnia in pulverem & cineres redigentem. Ecquis igitur a rabidis & peracutis ejus dentibus immunis eſſe poſſit? quis à falce ejus omnia demetente aufugiet! de genere humano actum eſſet, ſi non comprimeretur hoc truculentum malum; ſi falcis iſtius acies in Lapidem Chriſtum Dominum non impingeret: *Lapis* vero *ille* erat *Chriſtus*: 1 *Cor.* x. 4. Si venenatus aculeus ejus non incidiſſet in orbis univerſi medicum; *Ubi tuus O mors ſtimulus, ubi tua victoria!* 1 *Cor.* xv. 55.

Nunc ad inſtitutum noſtrum redit oratio: dixi *Petrum M.* non mortuum ſed vivum eſſe, primæ mortis debitum naturæ perſolviſſe, ſed ſecundam effugiſſe: corpus hoc in tumulo reconditum eſt, ſed Ipſe Deo vivit: vivit ſuæ quam Deus tueatur, familiæ: vivit dilectæ ſuæ patriæ: Et quemadmodum in vita ſua corporea erudiverat, nunc & in ſpirituali docet, ut veſtigiis ejus inſiſtamus. Ille poſt mortem primam vivit, & nos mortuos, ſecunda morte obſeſſos, circumſtantes ad ſepulchrum ejus monet, ut ab hac morte ſuſcitati Deo vivamus, & eandem cum illo vitæ æternæ hæreditatem conſequamur. Non ſumus neſcii quanto habuerint ludibrio Jeſum de mortua Principis Synagogæ filia pronunciantem,

ciantem, *Non mortua eſt puella ſed dormit.* Quæ vero ſunt hic dicenda de vita *Petri M.* ſint nobis inſtitutioni.

Reputate vobiſcum Auditores, quam grave fuerit, quamque acerbum Jacobi Patriarchæ cordolium, accepto à filiis ſuis, Joſephi fratribus, triſti nuntio de filio ſuo chariſſimo: *Joſephum*, dicebant, *ferabeſtia devoravit*, *Geneſ.* xxxvii. 20. Et ut fidem dictis facerent, tunicam ſanguine tinctam, ſciſſam, contortam tulerunt; *Tunicam hanc invenimus, agnoſce utrum tunica filii tui ipſa, annon*, *v.* 32. Et agnoſcens Sanctus Jacobus dixit: *Tunica filii mei eſt, fera beſtia devoravit illum, dilaniatus eſt Joſephus*, *v.* 33. Expendite quis mæror intolerabilis cor ejus oppreſſerit his nunciatis: paucis ſed valde patheticis verbis hanc illius afflictionem ſacra pagina enarravit: *Et ſcidit Jacobus veſtimenta ſua, & indutus ciliciis plangebat filium ſuum multos dies. Et ſurrexerunt omnes filii ejus & omnes filiæ ad conſolandum eum, & renuit ſolamen*, *Geneſ.* xxxvii. 34, 35. Mori maluit quam filii orbitatem ferre. *Et dixit illis: deſcendam ad filium meum lugens in ſepulchrum.* O planctus inconſolabilis! O dolores non ſedandi! quis exprimere poteſt quanto diſciſſum vulnere fuerit ſenis ſancti pectus?

Oculos in illum denuo conjiciamus; quantum mutatus, & quaſi alius homo factus ſit, poſtquam de eodem Joſepho acceperat quod

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in vivis esset: planxit ille diu, priusquam hoc indicarent iidem filii ejus qui illi mortem Josephi annuntiaverant. *Ascendentes ex Ægypto venerunt in regionem Canaanis ad Jacobum patrem suum, & renuntiabant ei dicentes, filius tuus Josephus vivus est*, Genes. xlv. 25, 26. Et non solum vivus, quin in Ægypto regnat: Rex alter est, & universæ Ægypti terræ præest.

Hinc judicate quanta repente perfusus voluptate Sanctissimi senis animus: præ magno gaudio non credebat; Sed conspectis plaustris & servis, quos ab Ægypto Josephus miserat, *Revixit Spiritus ejus*, Genes. xlv. 27. Inquit scriptura, & quasi à morte suscitatus dixit: *Sufficit mihi, si adhuc Josephus filius meus vivit: ibo & videbo illum, antequam moriar*, vers. 28. Par tibi luctus est cum Jacobo Russia, Josepho tuo privata, Josepho qui omnibus bonis Te auxit, quanta nunquam antehac tibi obvenerunt! Josepho qui è tenebris in lucem, ex ignorantia ad scientiam, è contemtu in gloriam te asseruit. Sed cum illo Jacobo lachrymas tuas absterge. Luctum depone, jam nuntium accipito non à Josephi fratribus, non ab homnibus aut ab Angelis: sed ab ipso Salvatore Christo vitæ nostræ Præside. *Petrus M. vivit*; *Ego sum resurrectio & vita, qui credit in me, etiamsi mortuus fuerit, vivet*; *& quisquis credit in me, non morietur in æternum*, John xi. 25, 26.

26. En Ruſſia emplaſtrum ad cordis tui vulnus ſanandum! hoc tibi doloris tui graviſſimi levamen! hoc mel dulciſſimum ab ore Salvatoris noſtri ſtillans, & acerbitatem tuam edulcorans! *Petrus* vivus eſt, *credens in me non morietur in æternum:* vivit vitam hac noſtra præſtantiorem, dolore carentem, tranquillam, lætam, ſuavem, morti non obnoxiam, ærumnarum neſciam, nulla miſeria affectam, gemitus expertem: de qua noſcertos faciunt innumera è ſacris literis petita argumenta.

Et imprimis, cui eſt in huius vitæ tempore fides viva, hoc eſt, ſecundum Jacobum Apoſtolum bonis operibus ornata, amore corroborata, fides a bonis operibus cognita; Talis, etſi moriatur, vivit: tales perinde ac olim ignis tres pueros mors non tangit, neque lædit: tales utut mortuos opinamur, ſunt tamen in pace. Priſcos illos Patriarchas, quorum fides bona teſtata fuit, Abrahamum, Iſaacum, Jacobum, Davidem cum multis aliis memorare liceat a Paulo Apoſtolo enumeratos; & quæramus verbis ſacræ Scripturæ, vivunt ne illi vel mortui ſunt? Si quis pronunciat vivos eſſe, jam firma eſt noſtra ſententia: ſi quis dixerit, mortuos eſſe, quoniam de ſupradictis omnibus aſſeritur, illos vixiſſe & mortuos eſſe: vixit Abrahamus & ſepultus eſt, vixit Iſaacus & ad Patres ſuos migravit, vixit Jacobus & mortuus

eſt,

eſt, & tota Ægyptus multos dies illum planxit. Joſephus de exportandis oſſibus ſuis ex Ægypto mandata dedit, David, Salomon, & cæteri Reges obierunt; idem & teſtantur nobis de Prophetis & Apoſtolis hiſtoriæ. Et quid de Martyribus dicendum; quam varia mortium genera paſſi ſunt? *Ludibria & flagella ſunt experti, inſuper & vincula & carcerem, diſſecti ſunt, gladio cæſi occubuerunt*, Hebr. xi. 36. 37. Hæc, ajo, ſi quis dixerit: Quis non videt, quod omnes mortem ſubierint, omnes vita ſpoliata fuerint, & omnes ſub regis terrorum poteſtatem venerint? difficilis certe quæſtio! Ipſe Servator noſter, qui morte tua mortem necaſti, nobis hunc nodum ſolvas, Ipſe nobis manifeſtum facias, quid de fidelibus ſervis tuis poſt obitum futurum ſit, & Præceptor noſter ad quæſtionem quam illi Sadducæi propoſuerunt, hoc nobis myſterium aperitas: *De reſurrectione mortuorum non legiſtis, quod vobis à Deo his verbis dictum eſt: Ego ſum Deus Abrahami, Deus Iſaaci, & Deus Jacobi: non eſt Deus mortuorum Deus, ſed viventium*, Matth. xxii. 31, 32. Quaſi dicat, non eſt Deus, qui Deus eſt mortuorum, ſed ille verus eſt Deus, qui eſt Deus, viventium: non eſt Deus Deus mortuorum, ſed Deus viventium. Porro, mortuus eſt Moſes, quemadmodum in Deuteronomio perhibetur, *Mortuus itáque eſt ibi Moſes ſervus Jehovæ in terra Moabitarum*

rum ex præſtituto Jehovæ, qui ſepelivit eum in terra Moabitarum è regione Bethpehoris, Deut. xxxiv. 5, 6. Obiit ergo & ſepultus eſt Moſes, ſed non mortuus manet, vitam beatam vivit: illum vivum & gloria coruſcum conſpiciebant in monte Tabore Petrus, Jacobus & Johannes Domini diſcipuli: *Et ecce conſpecti ſunt eis Moſes & Elias cum illo colloquentes, Matth.* xvii. 3. Moriebantur Martyres, ſed non ſunt mortui, quia viventes; prout diſertis verbis in Apocalypſi ſanctus Johannes Theologus declarat, qui ipſis nuptias agni, & civitatem Hieroſolymitanam ſupernam, cœnamque præparatam revelat: *Deinde ubi quintum aperuit Sigillum, vidi ſub ara animas necatorum propter Dei ſermonem, propterque teſtimonium quod habebant, qui ingenti voce ſic clamabant: quouſque tandem, ô Domine ſancte atque vere, non ulciſceris ac vindicas ſanguinem noſtrum de terrae incolis, Apoc.* vi. 9, 10. Obſervate Auditores, Johannem, de mactatis & in terra necatis dicere, quod illi locuti ſint & clamarint magna voce. At quid aliud vult Johannes quam quod in viva fide morientes, non moriuntur, ſed in cœleſti gloria æternam vitam agunt. Noſtris quidem oculis mors illorum exitus videtur, illi autem vivunt: *Juſti in ſæculum vivunt, Sap.* v. 16. Hoc pro comperto habens David de morte ſua triumphabat: *Non moriar, ſed vivam, ut enarrem*

opera Jehovae, Pſal. cxviii. 17. Quare autem dicis, ſancte David, *non moriar, ſed vivam?* quare Salomoni filio tuo de Teipſo præcepiſti? *Ego ingredior viam univerſae terrae: Tu vero confortare, & eſto vir,* 1 *Reg.* ii. 2. Et paulo infra: *Dormivit David cum patribus ſuis & ſepultus eſt in civitate Davidis, v.* 10. Quomodo igitur intelligemus hæc verba *non moriar, ſed vivam?* Sic ſe res habet: credebat David in MESSIAM venturum, fidem habuit, quæ eſt ſperandarum ſubſtantia rerum, & argumentum non apparentium, in qua & teſtimonium conſecutus eſt; fidem habuit in Chriſtum, è lumbis ſuis naſciturum, qui de ſe dicit: *credens in me, etiamſi moriatur, vivet in æternum*; & ex hac fide de ſeipſo triumphans loquutus eſt: *Non moriar, ſed vivam, & enarrabo opera Domini.* O mors quam pretioſa es, ac deſiderabilis, quæ poſt labores in quietem, poſt dolores in lætitiam, poſt miſerias vix numerandas in æternam tranquillitatem deducis.

Novimus Spiritum ſanctum hujuſmodi obitum nullibi mortem ſed ſomnum placidum, ſomnum ſolis dilectis ſuis loco hæreditatis maximæ à Deo datæ indigitare; prout ſupradictus regius Propheta locutus eſt: *Ita dat dilectis ſuis ſomnum, ecce poſſeſſio Jehovæ, Pſal.* cxxvii. 2. Tales viri vita functi ab ipſo Domino Chriſto dormire dicuntur; ſicut de

amico ſuo Lazaro teſtatur : *Lazarus amicus ille noſter dormit : Joh.* xi. 11. atque etiam de filia Principis Synagogæ, *non mortua eſt puella, ſed dormit.* Ut gratus eſt poſt multas ærumnas homini defatigato ſomnus, ita juſte viventibus, poſt finitos labores jucundum eſt obdormire, & in vitam æternam deduci : Laſſi hominis ſomno gravati, corpus tantum quieſcit, anima vero ſemper vigilat inſomnis, & facta ſua non ſolum vitalia, ſed & ſenſualia & animalia interne prodit ; qualia in ſe ipſo unuſquiſque experitur : quacunque de re ſolliciti interdiu fuimus, quidquid vidimus, quidquid cupivimus, harum omnium rerum ſimulachra, corpore ad requiem compoſito, inſomnis animus motibus ſuis agillimus, non raro coram ſiſtit : aliquando miles in ſomniis manum cum hoſte conſerit, navarcha navem gubernat ; mercator deſiderabili pretio merces ſuas vendit, & his ſimilia. Talis ſomnus juſtorum mors eſt, ab ærumnis ſuis quieſcunt, prout dicit Johannes : *Etiam dicit Spiritus, ut requieſcant à laboribus ſuis.* Animæ vero illorum ſemper vivunt ; Spiritus ad Deum ejus datorem exilit, *revertente*, inquit Eccleſiaſtes, *pulvere in terram unde erat, Spiritu autem redeunte ad Deum qui dederat illum, Eccl.* xii. 7.

Revertitur Spiritus ad Deum, & quæ valeat lingua iſtam animæ felicitatem efferre ? quod ingenium illud cœleſtis civitatis gau-

dium atque amœnitatem comprehendere poſſit? in qua cum tanto Angelorum choro gloria Divina fruemur, cum beatis ſpiritibus Creatorem noſtrum collaudaturi, viſione Dei præſente exhilarati & ſplendorem late diffuſum conſpicientes: In qua nullus dehinc moriendi timor quenquam inceſſet, atque anima non quaſi per ſomnum, ſed revera potietur omnibus illis bonis, quæ in hac vita appetiverat, & de quibus maxime ſollicita fuerat. Hæc lætitia & felicitas à vita probe acta proveniens ab Eccleſiaſte egregie deſcripta eſt: *Melior eſt dies mortis, quam dies nativitatis, Eccl.* vii. 1. Et hoc quidem ſummo jure, natus eſt homo in mundum & confeſtim peccatis abriptur: *En in iniquitate formatus ſum, & in peccatis fovit mè mater mea, Pſal.* li. 5. Mortuus à peccato immunis, cum Chriſto degit! *Liberari concupiſco, ut cum Chriſto ſim, Phil.* i. 23. Natus eſt homo ad morbos, labores, afflictiones, dolores, at ab omni miſeria mors felix liberat: mors omnium ærumnarum eſt effugium & finis: mors nihil aliud eſt, quam ſordium noſtrarum purgatio. Mars, inquit Gregorius Nyſſenus omnium tubarum & procellarum eſt ultimus portus. Mors, ait Johannes Chryſoſtomus, finis eſt laborum, victoriæ corona, in vitam & conſummatum quietem introitus. O beata ſcilicet & feliciſſima mors, quæ vitam non tollit, ſed in meliorem trasfert! quanta igi-

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tur beatitudo veſtra mors eſt, in fide morientes? ſiquidem mors veſtra vita eſt, *credens in me*, &c. Quanta veſtra felicitas, qui Chriſto ſerviſtis? de quibus ipſe hanc vocem edidit, *Si mihi quis miniſtret, veniat poſt me, & ubi ego ſum, illic erit etiam miniſter meus*, *Joh.* xii. 26. Quale lucrum eſt veſtrum, qui per integram vitam Chriſtum ſæpius participaſtis? nam & poſt mortem in illo vitam æternam vivitis? *Qui mea carne veſcitur, & bibit meum ſanguinem, habet vitam æternam; in me manet, & Ego in illo. Qui me veſcetur, is quoque per me vivet, Hoc pane qui veſcetur, vivet in ſempiternum*, *Johan.* vi. 54, 56, 57, 58. O gaudium! ô beatitudinem! ô lucrum inenarrabile! Quoniam igitur fides bonis operibus viva, etiam poſt mortem vivificat; Quoniam tali fide prædiți non moriuntur, quin poſt mortem vivunt; Quoniam talium mors non eſt mors, ſed æterna vita, vita deſiderabilis: Pro certo habemus PETRE M. licet in hoc tumulo roquieſcat corpus; Te anima tamen vivere: hic in carne depoſitus es, ſed ſpiritu ſtas ad Dei thronum. Hic tumulus eſt tanquillum quietis tuæ cubile, fides tua vero in Chriſto vivificat, quam per totam vitam amplexus es, nocte dieque præcepta divina meditatus. Quum inter maximos regios labores & de imperio late patente curas & ſollicitudines; quum in omnibus militiæ itineribus & expeditionibus inconcuſſam

in Deo tuo fiduciam ſemper retinueris, neque unquam à gloria Divina promovenda ceſſavaris; Laudes Dei celebrandas nunquam omittens, quin magis exemplo tuo omnes excitans & provocans, in negligentes vero & ſocordes etiam aliquando graviter animadvertens. Liquet hoc ex perpetuis Tuis orationibus, in expeditionibus militaribus tam terreſtibus quam navalibus ſæpiſſime abſolutis. Vivificat TE PETRE, fides optimis factis inſignita; præſertim illa fides charitatis fertilis: de qua ipſe Salvator pronunciat: *Majorem charitatem nemo habet, quam ut quis animam ſuam deponat pro amicis ſuis, Joh.* xv. 13. Charitate ſimili PETRUS utique Chriſtum Dominum imitatus eſt, non animæ ſuæ pretioſæ parcens propter ſubditos ſibi. Non pepercit animæ ſuæ in laboribus & certaminibus ſubeundis, frigoris & caloris patiens, itinera & expeditiones terra marique conficiens, in mediis calamitatibus per terram graſſantibus verſatus, & fluctuantibus atque vehementer commoris marinis undis periclitatus. Non pepercit animæ ſuæ inter præliandum; monitus licet caſu periculoſiſſimo, quum * pileus in chariſſimo ſuo capite hoſtili globulo trajiceretur. Non pepercit animæ ſuæ in navigiis, & tanta ſemel agitatus fuit Baltici maris || procella, ut omnes ſpes

* Pileus, ad Poltavam, Anno 1709.

|| Procella, in ſinu Finnico prope Bercuam Inſulam è regione Viburgi, Anno 1720.

illi

illi ſalutis pœne eriperetur. Hæc etenim omnia pro patria fortiter ſuſtinuit, animam ſuam ponens pro amicis ſuis. Manifeſta eſt etiam pridem hæc charitas ejus in § expeditione alia ſuſcepta in communem chriſtiani nominis hoſtem, truculentam beſtiam Ottomanicam, vexillis agminum ſuorum hac impoſita inſcriptione, *pro fide & fidelibus.* Quid dicam de reliquis ejus rebus geſtis ? deficeret me tempus enarrantem munificos ſumptus in redimendos à Turcis & Tartaris captivos erogatos, & pro templis excitandis ; ut in his nomen Dei glorificaretur, & Crux Chriſti deprædicaretur ! Quis poteſt ſatis laudare commiſerationem ejus erga plurimos morti addictos, quibus gratia licet prorſus indignis, crimen tamen ſuum palam fatentibus, fere ſemper condonabat. Vivum reddidit Eum hæc fides, quod cum morbo acerrimo colluctaretur, in ipſo mortis articulo, admonitione de redemtione per Chiſti mortem recitata, quaſi pacatis doloribus, Sacerdotis monita ſumma cum voluptate percepit, Vivificavit Illum iſta fides, cum jamjam morte appropinquante, à circumſtantibus admonitus ut viaticum æternæ vitæ aſſumeret, hoc eſt, corpus & ſanguinem Chriſti participaret,

§ Expeditione, Anno 1695 & 6to, Aſopha capto, & 1711, ad Hieraſum in Moldavia.

& quoniam lingua non potuit reſponſum dare interroganti, an ſe commeatu Divino in abitum ſuum corroborari cuperet? ſe hoc velle, manu indicavit: in hoc tantum monſtravit deſidetium, ut porrecta ſtatim manu ſua, maxima cum alacritate optata ſymbola acceperit. Beatus terque beatus PETRE M. Chriſtiano adeo exitu defunctus; revera vivus es, mors tua non eſt mors, ſed vita æterna, merito cum Paulo effari poſſis, *Vivo non amplius ego, ſed vivit in me Chriſtus, mihi enim eſt Chriſtus & in vita & in morte lucrum, Phil.* i. 21. Quoſdam mortuos Johannes in Apocalypſi beatos pronunciat, *Beati deinceps mortui ii qui Domini cauſa moriuntur. Etiam affirmat Spiritus, ut requieſcant à laboribus ſuis, & ſua eos comitentur opera, Apocal.* xiv. 13. Ter beatum eſſe TE, PETRE M. fiducia feror: facta Tua in hac vita ſunt perennia & gloria ſempiterna digniſſima Militia, Claſſis, Ruſſiæ amplificatio, Tua facta TE ſecutura, & per omne ævum in terris vigebunt, at facta Tua ſpiritualia ulterius TE ſepuentur, TE in cœleſti Sanctorum choro cohoneſtabunt, TE ad thronum DEI glorificabunt. Vivis & vivit in TE Chriſtus, vivis cum Chriſto tui amantiſſimo, illi miniſtraſti tegnans, æternum triumphabis.

Hinc ſatis conſtat quid factum ſit PETRO M. cui in præſens parentamus: obſervemus autem nos ipſos, in conſcientiam noſtram

noſtram inſpicientes, ſpeculumque myſticum ad corda noſtra ſiſtentes, profecto omnia videbimus diverſa. Parentamus ſomno beato defuncto, at nos ipſi mortui ſumus; & avertat Deus, ne ſecunda morte: hoc eſt non corporis; aſt animæ; ſed disjuncta & ſubtracta ab anima divina gratia. Hæc eſt mors exitioſiſſima; hoc malum malorum omnium graviſſimum, quid vero faciendum! hæc mors in hoc mundo in omnes dominatur, ditioni ſuæ omnes ſubdit. Videntur homines in conſpectu noſtro moveri, agere, incedere; nimirum quaſi arbores inanimatæ *Video homines quaſi arbores, Marc.* viii. 24. Reſpondit Chriſto cœcus. Coram oculis apparent venuſti; ſed extrinſecus ſepulchra ſunt dealbata, omnigenis intrinſecus putridis & abominandis cadaveribus referta. Ab hac morte nemo cujuſcunque ordinis eſt immunis, omnis hominum gradus & ſtatus huic eſt obnoxius. Sed dices, unde hoc & quomodo? Ita ſcilicet: Qui peccato ſubjugatur, obnoxius eſt, & ſubjectus huic morti: Nonne vero nos omnes hoc onere gravati ſumus? Nonne omnes gemimus ſub mortis hujus jugo? *Quemanmodum per unum hominem peccatum in mundum intravit, & per peccatum mors: atque ita ad omnes homines pervaſit mors, Rom.* v. 12. In dies horaſque iniquitatem, tanquam aquam, omnes haurimus, veluti aërem anhelitu recipimus; ut Jobus loquitur; *Numquid juſtificari poteſt*

poteſt mortalit, comparatus Deo? aut apparere mundus natus è muliere? Ecce luna etiam non ſplendet, etiam ſtellæ non ſunt mundæ in oculis ejus: quanto magis homo putredo, & filius hominis vermis, iniquitatem bibens tanquam aquam! Job. xxv. 4, 5, 6. Omnes per peccatum impuri reddimur & inutiles. *Sumus* inquit Iſaja, *ut immundus omnes nos, & ſicut pannus abjectiſſimus omnes juſtitiæ noſtræ, Iſa.* lxiv. 6. Omnes perditi & ab hoc malo ſubacti: Cuinam non ineſt labes? à veritatis tramite omnes aberramus: ſed quamdiu? Imo, ab utero materno. Et mors iſta nonne gravis eſt? *Abalionant ſe improbi à vulva, abberrant inde ab utero, Pſal.* lviii. 3. Mirandam rem narrat ſanctus Evangeliſta, ſed quæ noſtram ſententiam firmat: Quendam hominem Salvator noſter adſequendum ſe accerſivit, cujus Pater tunc mortuus erat; rogat ille Jeſum veniam, ſepeliendi patrem ſuum, & deinde auditor paratiſſimus futurus: *Domine permitte mihi ire & ſepelire patrem meum, Matth.* viii. 21, 22. Quid ad hæc Salvator? *Sequere me*, inquit ei, *& mortuos ſine ſuos ſepelire mortuos:* quaſi dixerit, eas jam mecum, & ſine ut mortui ſepeliant mortuos ſuos. Et quomodo hoc effatus eſt Præceptor noſter? ubinam gentium moris eſt, ut mortui mortuos ſepeliant? Mortui ſunt omnes peccato inſervientes; coram hominibus forſan vivi ſed mortui coram Deo: obſervamus mortuum hominem abſque motu jacere inanimatum, ſic peccato mor-

mortuus ad bona opera ſeſe non movet, neque poteſt boni quid efficere: mortuus ſtatim putreſcit, fœtet, inacceſſibilis eſt, hominum aſpectui horridus. Talis eſt coram Deo anima in peccatis mortua: putreſcit, ut ait David, *Non eſt integritas in carne mea a facie irae tuae:* fœtet; *Putruerunt & corruptae ſunt cicatrices meæ propter ſtultitiam meam*, *Pſal.* xxxviii. 3, 5. Inacceſſibilis & oculis Dei inimica; *Cum extenderitis manus veſtras, occultabo oculos meos à vobis*, *Iſa.* i. 15. Et quod ſequitur: *Te avertente faciem tuam conturbabuntur; auferes ſpiritum eorum, & expirant, & in pulverem ſuum revertuntur*, *Pſal.* civ. 29. Talium viventium mortuorum exempla ſacræ literæ nobis protulerunt: Profectus eſt peregre in regionem longinquam à Patre ſuo procul junior filius, voluptatibus & peccatis deditus, & confeſtim fit ille vivus mortuus, ſicut poſt reditum ejus ſeniori filio pater dixit: *Hic filius meus mortuus erat & revixit, perieratque & inventus eſt*, *Luc.* xv. 24. Alterum exemplum de vidua Apoſtolus Paulus affert: *Viduas*, inquit, *honora, quæ ſunt vere viduæ*, 1 *Tim.* v. 3. Et deinde veram viduam deſcribit: *Quæ autem vere vidua eſt & deſerta, habet in Deo ſpem, vacatque ſupplicationibus et precibus noctes et dies; at deliciis indulgens vidua, vivens mortua eſt*, *v.* 5, 6. Verbo, hi omnes vivi-mortui ſepulchra ſolummodo ſunt ambulantia,

bulantia, qui anima ſua à Deo abalienati. Epiſcopi Hipponenſis ſententia fuit: * Sicut anima eſt vita corporis, ſic animæ vita eſt Deus; & ſicut corpus expirat emiſſa anima, ſic expirat anima relicto Deo: Deus derelictus eſt mors animæ, ſicut anima emiſſa mors eſt corporis. Et quid pluribus, mors corporis in comparatione hujus ſecundæ mortis, unicum eſt NIHIL; uti & David, umbram illam nominat, umbra vero quid? unicum *nihil*: *Quoniam humiliaſti nos in locum afflictionis, et cooperuit nos umbra mortis*, *Pſal.* xliv. 19. † Quæ verba Gregorio interprete, ſignificant: morientibus non anima ſed corpore ſolo, mors non dura; ſed illos ſolum tegit mortis umbra: umbra enim mortis eſt mors corporis; ſiquidem prout vera mors, mors eſt, qua anima à Deo diſſociata eſt, ſic umbra mortis eſt corpus ab anima ſeparatum. Quid igitur animæ agendum eſt calamitoſa hac & ſevera morte obrutæ? *Excitare qui dormis, et ſurge à mortuis et illuſceſcet tibi Chriſtus*, *Eph.* v. 14. Interrogavit Paulus Apoſtolus quis ab hujuſmodi morte illum liberaret? *Miſer ego homo, quis de hujus mortis corpore me liberabit?* *Rom.* vii. 24. Eſt tibi, qui ex gratia ſua te ſuſcitabit

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* Auguſt. de verb. Dei Homil. 5.

† Lib. 4. Hom. 17.

& Spiritu ſancto vivificabit; qui ſemper præ foribus aſtat reditum tuum expectans: *Ecce ſto ad oſtium et pulſo: ſiquis audita voce mea januam aperuerit, ingrediar ad eum*, *Apoc.* iii. 20. Mortua eſt anima, ſed ſtatim confugit ad illum uno verbo excitantem, *Talitha cumi, puella, tibi dico, ſurge*, *Mar.* v. 41.

Verum ne vobis, Auditores, prolongata nimis oratione importunus videar; monitos vellem nos ipſos, PETRO M. beatæ memoriæ nobis erepto parentantes mortuos eſſe: in nobis verbum illud adimpletur: *Sinas mortuos ſepelire mortuos ſuos.* Sed PETRUS M. vivus eſt; mortuus corpore, aſt anima per fidem vivus eſt; mortuus carne, ſed vivus bonis operibus. Hic in tumulo jacet, & in cœlis regnat cum Chriſto; regnat & hic in Te, Ruſſia: regnat in legitima coronæ ſuæ & ſceptri poſſeſſore omnium virtutum & factorum ejus imitatrice, omnis prudentiæ, ſapientiæ, fortitudinis, manſuetudinis & reliquarum illius animi dotium hærede, Auguſtiſſima Imperatrice, CATHARINA ALEXIEVNA. Hoc tibi igitur, ô Ruſſia, ſolatio erit; hoc amaras abſterget tibi lachrymas; hoc orbitatem tuam reparabit, quod nempe & in cœlis cum Chriſto PETRUS regnat, & in Te, Ruſſia! Regnat PETRUS in CATHARINA, vivit Spiritus PETRI in Succeſſore. Ne plores igitur, Ruſſia; ne lachrymis indulgeas

geas Aquilæ Ruſſiæ familia à DEO ſervata; ambos habens in una ſacerrimæ noſtræ Autocratricis perſona Ne plangite & vos Filii Rutheni, ſed ad normam PETRI M. eodem modo quo Ille, vivere & mori contendite: Illius exemplo qui conformis es, ratione in terris vivendi ſatis edoctus eris, ut jure merito poſſis cum illo dicere: *Vivo autem non amplius ego, ſed vivit in me Chriſtus.* Sic viventes non ſolum hoc in noſtro communi acerbiſſimoque luctu, ſed & omni tempore adverſo conſolationem ſpiritualem percepturi ſumus. *Ipſe vero Dominus noſter Jeſus Chriſtus et Deus et Pater noſter, qui nos pro ſuo favore adamavit, æternoque ſolatio et bona ſpe donavit, veſtros ſtabiliat animos, et vos in omni bono et ſermone et opere confirmet. Amen.* 2 *Theſſ.* ii. 16, 17.

EPISTO-

EPISTOLA

Ad Illuſtr. & Reverendiſſ. Autorem hujus Concionis Rever. D. CONSETT, de hac ſua Verſione. VIR ILLUSTRISSIME & REVERENDISSIME.

QVod hanc noſtram verſionem celebratæ veſtræ concionis ad Te mitto, vereor nè pecaverim: narratum autem mihi fuit, Reverentiam veſtram Illuſtriſſimam variis & gravioribus negotiis impeditum eſſe, quo minùs huic vertendæ vacares Ipſe. Amiciigitur noſtri æſtumatiſſimi L. B. de Huiiſſen S. Imp. Maj. Conſiliarii E. & J. hortatu in me hanc provinciam ſuſcepi, eoque lubentius quod non decuit tantum doctrinæ theſaurum ab exteris gentibus abſconditum latere; & rogamus omnes ut egregium ingenii Tui ſpecimen in lucem prodire jubeas, quàm vellem autem Latiali Veſtro veſtitu ornatius! quoniam vero hoc vix ſperandum, meum inter alios verſores Symbolum conjeci. At ne tanti viri dignitati haud ſatis conſuluiſſe videar, hanc verſionem limâ Veſtrâ poliendam, vel collatam cum aliis verſionibus emendandam, vel penitùs abjiciendam Veſtro arbitrio ſubjicio. Rogo tamen obnixe, ut ſuſcepti hujus temeritatem excuſatam habeas; aliquid enim amicitiæ tribuendum eſt, vel etiam errori ignoſcendum in quem adduxit honos & obſervantia quâ Te & ſcripta tua colo veneroque; leguntur enim cum ſummâ omnium voluptate, in linguâ Veſtrâ vernaculâ doctiſſimi Samuelis B. Puſendorfii libri Tuo opere & ſudore verſi & exculti, Tuoque beneficio Ruthenæ genti Theatrum Hiſtoricum Stratemanni explicatum patet,

&

& ſtudiis fere immoriens plura adhuc patriæ Tuæ atque etiam toti literato orbi non minus utilia quam deſiderata Scripta meditaris & moliris. Sed monendus es, Vir ad modum Reverende, ne tot tantiſque lucubrationibus ocius frangantur vires, & dum aliis proficis, Tibiipſi interim ne noceas. Ut diu bene valeas & ſumma omnium rerum pro meritis Tuis maximis fælicitate fruaris in votis habet.

Reverentiæ Veſtræ Illuſtriſſimæ

Sti Petropoli 7mo Idus Aperilis, 1726.

Obſervantiſſimus Cultor

THOMAS CONSETT.

Reſpon-

Reſponſom Illuſtr. & Reverendiſſ.

AUTORIS

Viro Reverendo & Eruditiſſimo Domino

THOMÆ CONSETT.

Salutem.

VErſionem tuam opellæ qualis qualis meæ latinitate donatam è Slavodico Idiomate tam avide quam etiam jucunde legi, cum adnexa ei officioſiſſima tua epiſtola quæ magno beneficio me affecit, quamvis in illa tua reverentia ultra opuſculi dignitatem in laudes progediatur. Grato animo proſequor ſtudium tuum & amici noſtri, cujus perſuaſio adeo valida fuit ut tuam Reverentiam ad id laboris impelleret; paucos enim contigit mihi noſſe extraneorum, qui præter vernaculum noſtrum Sermonem, Eccleſiaſticum Slavonicum ſtylum ne dicam transferre in aliam linguam, ſed ne quidem intelligere poſſint. Hanc induſtriam tuam, Vir doctiſſime, cum admiratione veneror, brevi tempore, non ſolum didiciſſe loqui, legere, ſcribere, ſed & in alias linguas poſſe reddere. Quod vero humanitate tua limationi meæ verſionem miſeris, non invenio quid ſit limandum, cum om-

nia ad ſenſum terſa & omnibus numeris abſolutiſſima perſpexerim. Faxit Deus ter optimus Maximus, ut piè defuncti Imperatoris noſtri & in exteris nationibus celebretur memoria, tuuſque labor & induſtria orbi Europæo erudito innoteſcat. Ita vovet.

Viro Reverendo & Eximio

S. P. Burgii 1726,
ultimis Maji.

GABRIEL,

Archimandrita Cœnobii SS.

Trinit. Sergii Mon.

AN

Anniverſary Sermon,

On the DEATH of the moſt Auguſt PRINCE, of Bleſſed Memory,

PETER the Great,

The Father of his Country,

Emperor and Sovereign of all *Ruſſia*;

PREACH'D

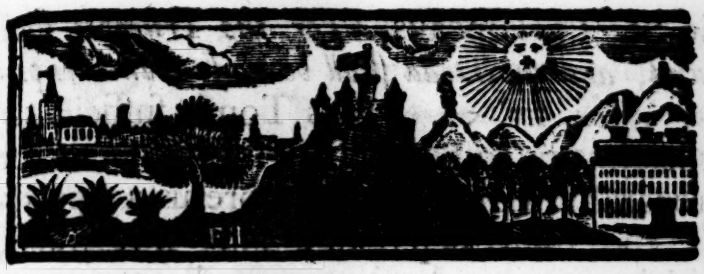
At his Majeſty's TOMB at *Peters-burgh*, in the Cathedral Church dedicated to the chief Apoſtles St. *PETER* and St. *PAUL*, *January* 28th, 1726.

By the moſt Reverend and Illuſtrious

GABRIEL,

Lately Archimandrite of Trinity, *and* Sergius's *Monaſtery, near* Moſco:

And now Biſhop of Rezan *and* Murom.



Gal. ii. *v.* 20.

Nevertheleſs I live, yet not I, but Chriſt liveth in me.

THE Month of *January* which uſhers in the revolving Year, on this Anniverſary Occaſion ſeems, my moſt religious Auditors, to renew our Sorrows for the Miſfortune which it brought upon us a Year ago; we need not explain or enlarge on the Reaſons of our Miſery: Let us view this doleful Sepulchre now before our Eyes, which preaches more convincingly than the greateſt Divine, and ſpeaks more loudly than a Trumpet. What a Parent are we *Ruſſians* depriv'd of? What immenſe Benefits are buried with him? What a valuable Treaſure is there repoſited, which Death has ſhut up with ſo firm a Lock, as nothing but an Archangel's Voice can open it? As the Apo-

ſtle St. *Paul* ſpeaks, *For the Trumpet ſhall ſound, and the Dead ſhall be raiſed incorruptible*, 1 *Cor.* xv. 52. This Tomb ſufficiently proclaims us to be Orphans! It reſounds our irreparable Loſs! It ſets before us a Spectacle the moſt deplorable and intolerable, which we not only were unwilling ever to have ſeen, but even cou'd have wiſh'd never to have had any Occaſion for theſe melancholly Reflections.

Of this general national Loſs (general I ſay, for the Sons of *Ruſſia* are deprived of a Father; and *Ruſſia* herſelf, our native Soil, of a Father of the Country, *PETER* the Great) of this Loſs, I ſay, whilſt we call it to Remembrance, in what Words ſhall I treat, I an afflicted Orator, before you, my Auditors, no leſs diſconſolate than myſelf? Much better had it been to have had no Occaſion of any Diſcourſe at all, than from this Pulpit to preach on the Subject of the preſent publick Calamity, which we want both Ability and Words ſuitably and ſufficiently to expreſs.

We have loſt *PETER* the Great, and yet are oblig'd to ſay ſomething of this Loſs. Oh Grief inconſolable! Oh the Wound at our Hearts, incurable! Who lies here? *PETER* the Great! Ah, who does not utter this Lamentation with the Prophet *Jeremiah*, *Oh that my Head were Waters, and mine Eyes*

a Fountain of Tears, that I might weep Day and Night, Jer. ix. 1. Our Crown is withered, the Light of our Eyes is extinguiſh'd, our Beauty faded, our Pillar fallen, and our Hope cut off: Here our Joy is obſcur'd in the thickeſt Cloud of Darkneſs; here the Laurels of *Ruſſia*'s Victories and Triumphs are mow'd down with the ſharp Scythe of Death, and trodden under Foot. And who is Orator ſufficient to ſet forth this thy Lamentation, O *Ruſſia?*

Eſdras has recorded the bitter Sorrows of a certain Woman, who having been barren many Years, obtain'd of God a Son with Prayers and Tears, and educated him with the greateſt Care and Diligence till he was of Age to marry: After ſhe had eſpous'd her Son, and brought him into the Bridal-Room, he died ſuddenly, *And it ſo came to paſs*, ſays ſhe, *that when my Son was entred into his wedded Chamber, he fell down dead and died: Then we all overthrew the Lights*, 2 *Eſd.* x. 1, 2. Who ſees not the Woman's Sorrow to have been great? But, O *Ruſſia*, far greater is thy Sorrow! Not a Son, but thy Father, after ſo many Labours undergone out of Love to thee, after ſo many Troubles for thy Sake, after ſo many Conteſts for thy Glory, after ſo many Expeditions, Battles, Victories and Triumphs, was now enter'd, as it were, into the delightful Nuptial Cham-

ber; when he had ſettled his Affairs on all Sides, in the very Interval of Reſt, wherein he might have reap'd in Peace the Fruits of his Labours. But, O the Grief! Entering *into his Wedding-Chamber, he fell down dead and died. Then we all overthrew the Lights.* And who abounds with ſuch a Stock of Eloquence, as to be able to relate this ſad Diſaſter with all its deplorable Circumſtances? Who can perfectly and fully deſcribe it? In the Hiſtories of the taking of *Troy*, a City celebrated by the Poets, we read that the *Greeks* after a ten Years Siege, could not become Maſters of it till ſome divine Oracles were accompliſh'd. Amongſt which, one was, that *Agamemnon*, the King of the *Greeks*, ſhould offer *Iphigenia*, his only Daughter, to be ſacrific'd to *Diana*, that is, to be ſlain and burnt, which was done by the Counſel of *Ulyſſes*.

Timantes, a famous Painter, labouring to draw a Picture of this Tranſaction, drew the Spectators preſent at the Sacrifice, differently affected with Grief and Sorrow; to wit, *Calchas* was painted weeping, *Ulyſſes* ſad, *Ajax* howling, *Menelaus* in Tears, one bowing his Head with his Arms folded, another turning away his Eyes from beholding the fair Victim; but when he was about to paint *Agamemnon* the Father, he conſider'd with himſelf in what manner to expreſs the Motions

Motions of his Mind! What Tumult and Confuſion in the Breaſt of a Parent leading his moſt beloved Daughter to be ſacrific'd? Yea, his only Daughter! He cou'd not indeed expreſs a Paſſion equal to that of a Father, or exactly like it. He therefore drew *Agamemnon* ſtanding at the Altar veil'd, with a fine linnen Mantle, thereby intimating, that ſo great and deep a Sorrow is by no Art and Skill to be exhibited to the Sight; leaving it to every ones Reflect on to conjecture what the Father might revolve in his Mind, what Diſtreſs he was in, and how ſhocking the Fact? So alſo I ingenuouſly confeſs it impoſſible to paint to the Life thy Sorrows, O *Ruſſia!* For a Veil therefore to thy Head, and by Way of Conſolation to thy Sons, I ſhall make a brief Diſcourſe, without enlarging on the Actions of *PETER* the Great by a ſpecial enumeration of them, which you, my Audience, already know, and which ſo many excellent and ingenious Men have more than once applauded: But ſhall ſhew, that *PETER* the Great, tho' dead, is yet alive. Death has not taken away, but added Life; has not depriv'd him of it, but given Life to him. And this is a Conſideration very comfortable and inſtructive to us in this our greateſt Affliction: Thus *PETER* the Great, as in the Courſe of his whole Life he had been,

ſo now in his Death, by the Manner of it, he will continue to be our perpetual Monitor and Maſter.

I live, yet not I, but Chriſt Jeſus the Lord.

But before I engage in the Argument propos'd, moſt religious Auditors, it may be proper to enquire, what Death is? whether ſingle, or manifold? of what Race, or whoſe Off-ſpring it is? who the Parent of it? Theſe things being premis'd the Scope and Purpoſe of this Undertaking will be clearly underſtood.

The Word Death in the Holy Scriptures has various Significations: Whatever is injurious to Man, whatever is grievous, intolerable, and beyond all Patience inſufferable, even all that goes by the Name of Death in Holy Writ. This *Moſes* teaches us in *Exodus*; God the Lord inflicted diverſe Puniſhments on *Pharaoh*, becauſe he wou'd not releaſe the People of *Iſrael* from their Bondage in *Ægypt*: And the Plagues inflicted, too grievous to be born, *Pharaoh* calls a Death. He entreated *Moſes* and *Aaron*, *Now therefore forgive, I pray, my Sin only this once, and intreat the Lord your God, that he may take away from me this Death only*, *Exod.* x. 17. That is, that he wou'd remove ſo ſevere and intolerable Judgments and Plagues more grievous than Death itſelf. The like hereto we read in the Book of *Kings*; in the

Days

Days of the Prophet *Eliſha*, there being a Famine in the Land wherein he dwelt, his Diſciples boil'd a Pottage, and ſtirred into the Pot the Herbs which they had gathered in the Field, but when they eat and found them prejudicial, the Sons of the Prophets cried out and ſaid, *O thou Man of God, there is Death in the Pot*, 2 *Kings* iv. 40. Who is ſo abſurd as to believe, that Death was boiled in the Pot? Painters draw Death like a Skeleton, conſiſting of nothing but bare Bones, whereof not the leaſt Reliſh or Savour can be ſuppos'd to have been intermix'd in that boiled Pottage; but Death in the Pot is underſtood to import Danger or Poiſon, or Deſtruction. That choſen Veſſel St. *Paul* conceiv'd Death to be taken in this Senſe, who after he had experienc'd various Evils and Miſeries, and had been exercis'd with Misfortunes of every Kind; he gives this Teſtimony of himſelf: *Why ſtand we in Jeopardy every Hour? I proteſt by your rejoy ing, which I have in Chriſt Jeſus our Lord, I die daily*, 1 *Cor.* xv. 30, 31. And elſewhere, in the ſecond Epiſtle to the *Corinthians*, he recounts his Sufferings: *In Labours more abundant, in Stripes above Meaſure, in Priſons more frequent, in Deaths oft*, 2 *Cor.* xi. 23. And theſe miſerable Diſaſters he ſtiles a Death, *For we would not, Brethren, have you ignorant of our Trouble which came to us in* Aſia,

Aſia, *that we were preſſed out of meaſure, above our Strength, inſomuch that we deſpaired even of Life. But we had the Sentence of Death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the Dead. Who delivered us from ſo great a Death, and doth deliver*, 2 *Cor.* i. 8, &c.

But ſtrictly ſpeaking, the common Death of all is a ſeparation of the Soul from the Body; and this is as dreadful to all living Creatures as Life is amiable, as much avoided as Life is deſir'd. If we view the ſmalleſt Animals, and the minuteſt Inſects, we ſee how they naturally dread and ſhun Death, and conſult the Preſervation of their Lives by all poſſible Means.

And what canſt thou do, unhappy Man! Haſt thou only one Way of dying? We are aſſured, that it is determin'd for all Creatures living, in which is the Breath of Life, once to die, as the inſpired *Pſalmiſt* ſings, *Thou takeſt away their Breath, they die, and return to their Duſt*, *Pſal.* civ. 29. But is this thy Caſe, O Man! I conceive you, my Auditors, wou'd now ask me, Why is not there one Death? Seeing God ſaid to our firſt Parents puniſh'd with Death: *In the Day that ye ſhall eat of the Tree of the Knowledge of Good and Evil, ye ſhall die the Death*, *Gen.* ii. 17. He ſaid not Deaths: And the Apoſtle *Paul* aſſures us, *It is appointed unto*

Men

Men once to die, but after this the Judgment, *Hebr.* ix. 27. Not ſo, my Auditors, not ſo, if ye look more narrowly into the Holy Scriptures, you will judge far otherwiſe: Man is One, but ſubject to many Deaths: I mean not here to enumerate the many Kinds of caſual Deaths to which he is expos'd, but thoſe Deaths whereby he periſhes and is as it were the Author of his own Death. Of the inevitable Death we have heard, that it is a ſeparation of Soul and Body: St. *John* the Divine calls it *the firſt Death*, which kills the Body but cannot reach the Soul, which (although Mankind naturally dread) Chriſt exhorts us not to fear: *And fear not them which kill the Body, but are not able to kill the Soul*, *Matth.* x. 28.

That Death is moſt terrible, which the Holy Divine calls the ſecond Death; which is therefore ſo much the more ſevere, as it kills even the Soul, our moſt excellent Part. This is that Spiritual Death which ſeparates the Soul from Divine Grace, which gives Life and Motion to it, as *Damaſcene* the Author of the Church-Hymns ſings, *Every Soul is quicken'd* and enliven'd *by the Holy Spirit*. This Death is to be avoided, which Chriſt alſo commands us to fear, who by his own Death hath trampled under Foot this Death: *But rather fear ye him*, ſaith he,

which

which is able to deſtroy both Soul and Body in Hell, *Matt.* x. 28.

This is the fatal Death which diſ-joins the Wicked from the Elect of God: *For what Fellowſhip hath Righteouſneſs with Unrighteouſneſs*, 2 *Cor.* vi. 14. Which cauſes our Names to be blotted out of the Book of Life: *Let them be blotted out of the Book of the living, and not be written among the righteous*, *Pſal.* lxix. 28. *Thou haſt deſtroyed the wicked, thou haſt put out their Name for ever and ever*, *Pſal.* ix. 5. This cruel Death, my Hearers, let us conſider farther, whence it derives its Original? Of what Progeny it is, and from what Stock produc'd? Death is the Daughter of a moſt vile Parent, Sin; And who its Mother? Concupiſcence. O wretched Parents who have begotten this inſatiable Monſter, that devours the whole World! The inſpir'd Apoſtles deſcribe his deteſtable Race; St. *Paul* ſpeaks of its miſchievous Parent in theſe Words, *Wherefore, as by one Man Sin entered into the World, and Death by Sin: and ſo Death paſſed upon all Men, for that all have ſinned*, *Rom.* v. 12. St. *James* ſhews us evidently who, and whence is the Father of Death, and who its Mother, where he recounts as it were the Genealogy of Death: *Then when Luſt hath conceived, it bringeth forth Sin: and Sin, when it is finiſhed, bringeth forth*

forth Death, Jam. i. 15. Hence therefore we have a clear View of the Root and Stem of this ſpurious Brood, this Serpentine Production, and deſtructive Off-ſpring, that waſtes and conſumes all Things, reduces all Things to Duſt and Aſhes. Who then is exempt from his voracious Jaws? Who can eſcape his Scythe which mows down all Things? There wou'd be a total End of Mankind, was there no Stop put to this raging Peſtilence: was not the keen Edge of this Scythe to be blunted by a Rock, Chriſt the Lord: *For that Rock was Chriſt*, 1 *Cor.* x. 4. Had not his poiſon'd Sting been ſhot againſt the Phyſician of the Univerſe, *O Death where is thy Sting? O Grave where is thy Victory?* 1 *Cor.* xv. 55.

Now to return to the Argument propos'd: I have aſſerted that *PETER* the Great is not dead, but living; the Debt of the firſt Death he hath paid to Nature, but has eſcap'd the ſecond Death. His Body is lodg'd in this Tomb, but he himſelf lives to God; he lives to his own Family, which God preſerve; he lives to his beloved Country; and as in his corporal Life he taught us, ſo now in his Spiritual he inſtructs us to follow his Steps. He has ſurviv'd the firſt Death, and admoniſhes us who here ſtand round his Sepulchre, dead *in Treſpaſſes and Sins*, and in Danger of the ſecond Death, to ariſe from this

this Death *of Sin* and live to God, that we may obtain the ſame Inheritance of eternal Life with him: We are not ignorant with what Scorn and Deriſion that Declaration of Jeſus was receiv'd concerning the Ruler of the Synagogue's Daughter that was dead, *The Maid is not dead but ſleepeth.* Nevertheleſs, let what we are about to ſay of the Life of *PETER* the Great be an Inſtruction to us.

Reflect with yourſelves, my Hearers, how great and grievous was the Grief of the Patriarch *Jacob*, when his Sons, *Joſeph*'s Brethren, brought him the ſaid News of his moſt beloved Son, ſaying, *A wild Beaſt hath devoured* Joſeph, *Gen.* xxxvii. 20. And to make their Story more credible, they brought him a Coat lined with Blood and rent and torn: *This Coat have we found, know now, whether it be thy Sons Coat or no? And he knew it and ſaid, It is my Sons Coat: an evil Beaſt hath devoured him,* Joſeph *is without doubt rent in Pieces, v.* 32, 33.

Conſider we, how intolerable the Grief which lay at his Heart when he receiv'd theſe Tidings: this his Affliction the Holy Scripture deſcribes to us in few, but moſt pathetick Words: *And* Jacob *rent his Clothes and put Sack-cloth upon his Loins, and mourned for his Son many Days. And all his Sons and all his Daughters roſe up to comfort him;*

but

but he refuſed to be comforted, *v.* 34, 35. He had much rather have died than endure the Loſs of his Son. *And he ſaid, I will go down into the Grave unto my Son mourning.* O inconſolable Affliction! O Sorrows not to be appeas'd! Who is able to expreſs how large the Wound in the Breaſt of this Holy Elder?

Let us now take another View of him; how much was he alter'd, and quite another Man, when he receiv'd the News that *Joſeph* was yet living, he had a long Time mourn'd e'er his Sons, who had before told him of *Joſeph*'s Death, brought him this Account of his being alive: *And they went up out of* Ægypt, *and came into the Land of* Canaan *unto* Jacob *their Father. And told him, ſaying,* Joſeph *is yet alive*, *Gen.* xlv. 25, 26. And not only living, but he reigns in *Ægypt*, he is a Vice-Roy and *a Governour over all the Land of* Ægypt.

Hence you may collect, how ſudden and great the Extaſy with which the Mind of that moſt Holy Patriarch was tranſported; he did not believe for Exceſs of Joy; but when he ſaw the Waggons and Servants which *Joſeph* ſent from *Ægypt*, *The Spirit of* Jacob *their Father revived*, *Gen.* xlv. 27. Saith the Scripture, as if he had been rais'd from the dead. *It is enough,* Joſeph *my Son is yet alive: I will go and ſee him before I die*, *v.* 28.

Thy Grief, O *Ruſſia*, is equal to *Jacob's* being thou art depriv'd of thy *Joſeph*; a *Joſeph* that hath enlarg'd thy Stores, and enrich'd thee with all good Things, ſuch as thou never before enjoyedſt! A *Joſeph*, who hath brought thee out of Darkneſs into Light, out of Ignorance into Knowledge, out of Contempt into Glory. But wipe away thy Tears as *Jacob* did; give over Lamentation and hear the News, not from *Joſeph*'s Brethren, not from Men or Angels, but from our Saviour Chriſt himſelf, the Guardian of our Life. *PETER the Great lives, I am the Reſurrection and the Life: he that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me ſhall never die*, *John* xi. 25, 26. Lo, *Ruſſia*, a healing Plaſter for the Wound at thy Heart! This Refreſhment in thy greateſt Affliction! This delicious Honey flowing from the Mouth of our Saviour, and which ſweetens all thy Bitterneſs! *PETER* is alive, *believing in me he ſhall never die*; he lives a Life much better than this of ours, void of Grief, peaceable, cheerful, delightful, immortal, undiſturb'd with Cares or Miſeries of any Kind, and free from Groanings: Whereof we are aſſur'd by innumerable Arguments drawn from Holy Writ.

And chiefly he who in this Life has a lively Faith, that is, as the Apoſtle St. *James* teaches

teaches, adorn'd with good Works, corroborated by Love, a Faith known by its Fruits: ſuch a one, though he dies, is alive: ſuch Perſons Death cannot touch no more than the Fire, heretofore the three Children, nor can it hurt them. Such, how dead ſoever we may think them, live in Peace. We may call to Mind thoſe antient Patriarchs whoſe Faith has been approved, *Abraham*, *Iſaac*, *Jacob*, *David*, and many others, whom St. *Paul* enumerates; and we may ask in the Words of the Holy Scripture, *Do they live or are they dead?* If they are declar'd to be alive, then our Argument is confirm'd: If they are ſaid to be dead, becauſe it is aſſerted of all of them that they had been alive, and are dead; *Abraham* was alive and is buried; *Iſaac* lived and went to his Fathers; *Jacob* lived and is dead, and *all* Egypt *bewailed him many Days*; *Joſeph* gave Command that his Bones ſhould be carried out of *Egypt*; *David*, *Solomon*, and other Kings died: Hiſtories teſtify the ſame Thing alſo of the Prophets and Apoſtles. And what ſhall we ſay of Martyrs, of the various Kinds of Deaths which they have ſuffer'd? *They had trial of cruel Mockings and Scourgings; yea, moreover, of Bonds and Impriſonment. They were ſtoned, they were ſawn aſunder, were ſlain with the Sword*, *Hebr.* xi. 36, 37. If this I ſay, is declar'd; who does not ſee plainly that they

all died; they were all depriv'd of Life, and came under the Dominion of the King of Terrors?

A Queſtion indeed difficult to be reſolv'd! Do thou our Saviour, who by thy Death haſt killed Death, ſolve to us this Difficulty; do thou thy ſelf manifeſt, what ſhall become of thy faithful Servants after Death? Thou our Maſter haſt unfolded this Myſtery, in thy Reſolution of the Queſtion which the Soldiers put to thee, *But as touching the Reſurrection of the Dead, have ye not read that which was ſpoken unto you by God, ſaying, I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob. *God is not the God of the Dead, but of the Living*, *Matt.* xxiii. 31, 32. As tho' he had ſaid, he is not a God, who is the God of the Dead, but he is the true God, who is the God of the Living; God is not the God of the Dead but of the Living. Moreover, *Moſes* is dead, as is recorded in *Deuteronomy*, *So* Moſes *the Servant of the Lord died there in the Land of* Moab, *according to the Word of the Lord, and he buried him in a Valley in the Land of* Moab *over againſt* Bethpeor. *Duet.* xxxiv. 5, 6. *Moſes* therefore died and was buried, but does not remain dead, he lives a happy Life: The Diſciples of our Lord, *Peter*, *James*, and *John* beheld him on Mount *Tabor*, alive and reſplendent in Glory, *And behold*

hold there appeared unto them Moſes *and* Elias *talking with him*, *Matt.* xvii. 3.

The Martyrs died, but are not dead, becauſe thy are alive, as St. *John* the Divine, in the *Revelations*, declares in expreſs Words; who reveals to them the Marriage of the Lamb and the City *Jeruſalem* above, and the Supper prepar'd, *And when he had opened the fifth Seal, I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held. And they cried with a loud Voice, ſaying, how long, O Lord, holy and true, doſt thou not judge and avenge our Blood on them that dwell on the Earth*, *Revel.* vi. 9, 10. Take Notice, my Auditors, that St. *John* ſpeaks of thoſe that were ſlain and kill'd on the Earth, that they ſpake and cried with a loud Voice. But what elſe does St. *John* mean, than that they who die in the living Faith do not die, but live a Life eternal in Celeſtial Glory. In our Eyes indeed, their Death ſeems to be an Extinction, but they live, *The Righteous live for ever*, *Wiſd.* v. 16. *David* in this Aſſurance triumph'd over his Death, *I ſhall not die but live, and declare the Works of the Lord*, *Pſal.* cxviii. 17. But why holy *David* didſt thou ſay, *I ſhall not die but live?* Why didſt thou order thy Son *Solomon* concerning thy ſelf, *I go the Way of all the Earth: be thou ſtrong therefore, and ſhew thy*

ſelf a Man, 1 *Kings* ii. 2. And a little after: *So* David *ſlept with his Fathers, and was buried in the City of* David, *v.* 10. How ſhall we therefore underſtand theſe Words, *I ſhall not die but live?* The Caſe is thus, *David* believ'd in the Meſſiah to come; he had Faith which is the Subſtance of Things hoped for, and the Evidence of Things not ſeen, whereby he obtained a good Report; he had Faith in Chriſt that he ſhould deſcend out of his Loins, who ſpeaks thus of himſelf, *He that believeth in me, although he die, ſhall live for ever.* And upon this Principle of Faith, he ſpeaks of himſelf with Triumph, *I ſhall not die, but live, and declare the Works of the Lord.*

O Death, how precious and deſireable art thou, which after Labour leads us to Reſt, after Sorrows to Joy, after Miſeries without Number into eternal Tranquillity.

We know that the Holy Spirit no where ſignifies ſuch a Deceaſe as this to be a Death, but a ſweet Repoſe; a Sleep which God only vouchſafes to his beloved Ones inſtead of an Inheritance, as the aboveſaid Royal Prophet hath ſpoken, *So he giveth Sleep to his beloved, lo the Heritage of the Lord*, *Pſal.* cxxvii. 2. Such Men when they die, are by our Lord Chriſt ſaid to live, as he teſtifies of his Friend *Lazarus*, *Our Friend* Lazarus *ſleepeth*, *John* xi. 11. And alſo of the Daughter

ter of the chief Ruler of the Synagogue, *The Maid is not dead but ſleepeth.* As Reſt is grateful to a Man after much Fatigue, ſo is it pleaſant to the Righteous to cloſe their Labours in Sleep, and to be tranſlated into a Life eternal. A weary Man overpower'd with Sleep enjoys only a bodily Reſt, but his Soul awakes and betrays Actions, not only vital, but ſenſual and animal; ſuch as every Man experiences in himſelf: whatever in the Day has given us ſome Trouble and Anxiety, whatever we have ſeen, whatever we have coveted or deſir'd, our waking active Minds frequently preſent to us the Images of all theſe Things whilſt the Body is at reſt. The Soldier ſometimes fights the Enemy in his Dreams, the Mariner ſteers his Ship, the Merchant ſells his Commodities at a great Price, and the like. Such a Sleep is the Death of the Righteous; they reſt from their Fatigues and Cares. St. *John* ſays, *Thus, ſaith the Spirit, they reſt from their Labours.* Their Souls are always alive, the Spirit ſallies out to God the Donor of it, *Then ſhall the Duſt*, ſaith the Preacher, *return to the Earth as it was; and the Spirit ſhall return unto God, who gave it*, *Eccleſ.* xii. 7. The Spirit returns to God, and what Tongue can expreſs this Felicity of the Soul? What Underſtanding can comprehend the Joy and Pleaſure of the Celeſtial City? wherein, in Company with a nume-

rous Choir of Angels, we ſhall enjoy the divine Shechinah or Glory; together with the bleſſed Spirits praiſing eternally our Creator, cheer'd with the beatifick Viſion, and beholding the diffuſive Brightneſs and Splendor of God. Wherein we ſhall have no more Fears of dying, and the Soul ſhall, in reality, not as in a Dream, obtain all thoſe good Things which it craved in this Life, and which it was too ſollicitous for. This Joy and Felicity, which proceeds from a well-ſpent Life, is elegantly deſcrib'd by the Preacher, *Better is the Day of Death, than the Day of one's Birth, Eccleſ.* vii. 1. And this with excellent Reaſon; Man is no ſooner born into the World, than he becomes a Sinner: *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me, Pſal.* li. 5.

A Man dead, is free from Sin, he lives to Chriſt! *I have a Deſire to depart and to be with Chriſt, Phil.* i. 23. Man is born to Diſeaſes, Labours, Afflictions and Troubles, but a happy Death ſets us free from all Miſery: Death is the Refuge and Concluſion of all Grievances; Death is nothing elſe than the Purgation of all our Filthineſs.

Death, ſays *Gregory Nyſſen*, is the laſt Port of all our Storms and Tempeſts. Death, as *Chriſoſtom*, is the End of Labours, the Crown of Victory, the Entrance into Life and perfect Reſt. O bleſſed and moſt happy Death, which does not rob us of Life, but

but tranſlates us into a better! How great a Happineſs therefores is Death to you that die in the Faith? Seeing your Death is Life, *He that believeth in me*, &c. How great your Felicity, who have ſerved Chriſt? Of whom he himſelf hath ſaid, *If any Man ſerve me, let him follow me; and where I am, there ſhall alſo my Servant be*, *John* xii. 26. How great is your Gain, who in the Courſe of your Lives have often participated of Chriſt? For even after Death ye live an eternal Life in him: *Whoſo eateth my Fleſh and drinketh my Blood, hath eternal Life; he dwelleth in me and I in him, He that eateth me, even he ſhall live by me. He that eateth of this Bread ſhall live for ever*, *John* vi. 54, 56, 57, 58. O Joy! O Bleſſedneſs! O Gain ineffable! Since therefore a lively Faith, living in good Works, does even give Life after Death; ſince the Death of ſuch Men is not a Death, but an eternal Life, a Life to be deſir'd and wiſh'd for: We are aſſur'd, O *PETER* the Great, although thy Body is laid to reſt in the Grave, yet that in thy Soul thou liveſt; here in the Fleſh thou art depoſited, but in the Spirit ſtandeſt at the Throne of God. This Tomb is thy Bed of ſweet Repoſe, and thy Faith in Chriſt doth quicken thee, which thou hadſt all thy Life long preſerved; meditating Day and Night in the divine Precepts, Since in the midſt of ſo great Labours

bours attending Majesty, of such mighty Cares and Concern for the Preservation and Welfare of an Empire so extensive; since in all thy Marches and military Expeditions, thou hast constantly maintain'd a firm Trust in thy God, nor ever hast desisted from promoting the Glory of God, by celebrating the Praises of God without Intermission; and by thy Example, exciting and stiring up others to this Duty, and even sometimes severely chastizing such as were slothful and negligent of it. This is manifest in all thy Speeches in the Close of every Campaign by Land or Sea. A Faith adorn'd with the best Deeds makes thee still live, O *PETER*! That Faith especially which is full of Charity; whereof our Saviour has pronounc'd, *Greater Love hath no Man than this, that a Man lay down his Life for his Friends*, *John* xv. 13. Such was the Charity of *PETER*, wherein he imitated Christ the Lord, not sparing his own precious Life for his Country, for his Friends, with Regard to his Christian Faith; and for his Subjects, under the Consideration of being entrusted with the Scepter from God. He spared not his Life in Toils and Difficulties, maugre Cold and Heat; he prosecuted his Travels and Expeditions by Land and Sea; he presented himself in the thickest Calamities which infested his Country,

and

and expos'd his Perſon to the Danger of Storms and Tempeſts. He ſpared not his Life in Battle, though warn'd by a moſt perilous Chance, a Bullet ſhot from the Enemy through the Hat on his Head. He ſpared not his Life at Sea, when ſo great a Storm aroſe in the *Baltick* as almoſt cauſed him to deſpair of Safety. All theſe Hardſhips he bravely ſuſtain'd for his Country, laying down his Life for his Friends. This his Charity was even long ago evidenc'd, in a ſecond Expedition againſt the common Enemy of the Chriſtian Name, the *Ottoman* Savage Beaſt, when he wrote this Motto in his Colours, *For the Faith and the Faithful.*

What ſhall I ſay of all his other Exploits? Time wou'd fail me to tell of the great Sums he lay'd out to ranſom Captives from the *Turks* and *Tartars*, and for building Churches; that therein the Name of God ſhould be glorify'd, and Chriſt crucify'd preach'd! Who can enough praiſe his Clemency and Compaſſion to many Perſons under Sentence of Death, whom tho' worthleſs Men, and wholly undeſerving of his Mercy, he almoſt always pardon'd upon their making an open and ingenuous Confeſſion of their Crimes. This Faith reſtor'd him to Life, when in his Conflicts, with a ſharp Diſeaſe, at the very Inſtant of Death, when the Exhortation concerning Redemption

tion through the Death of Chriſt was read to him, as tho' all his Pangs were over, he receiv'd the Sacerdotal Admonition with the greateſt Satisfaction. This Faith gave him Life, when at the Point of Death, being exhorted by thoſe around him, to take along with him the Viaticum of eternal Life, that is, to partake of the Body and Blood of Chriſt; and becauſe he could not with his Tongue give Anſwer to one that ask'd him, Whether he deſir'd to be ſtrengthen'd for his Departure with the Divine Suſtenance? He ſignify'd his Conſent with his Hand, and herein he ſhew'd ſuch an eager Deſire, that he inſtantly reach'd out his Hand and receiv'd the bleſſed Symbols with the greateſt Chearfulneſs. Happy, thrice happy, *PETER* the Great, who haſt made ſuch a Chriſtian Exit: Thou art indeed alive, thy Death is not a Death, but a Life eternal: Thou canſt truly ſay with St. *Paul*, *Nevertheleſs I live, yet not I, but Chriſt liveth in me: for to me to live is Chriſt, and to die is Gain*, *Phil.* i. 21. St. *John* in the *Revelations* proclaims ſome Men, that are dead, happy. *From henceforth bleſſed are the Dead which die in the Lord. Yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them*, *Rev.* xiv. 13. I make no Doubt at all of thy being very happy, O *PETER* the Great, thy Deeds

are

are permanent in this Life, and for ever glorious. The Army, the Fleet, the Conquests of *Russia* are thy Deeds that will follow thee, and will flourish for ever on the Earth, but thy Spiritual Deeds will follow thee yet farther, they will grace and adorn thee in the Heavenly Choire of Saints, they will glorify thee near the Throne of God. Thou livest, and Christ liveth in thee, thou served'st him in thy terrestrial Kingdom, and now shalt thou reign with him eternally in Heaven.

Hence it is sufficiently manifest what is become of *PETER* the Great, whose Death we now commemorate: Let us regard ourselves, and look inwards into our Consciences, and apply a Mirror to our Hearts, we shall have a very different Prospect. We commemorate the happy Rest of the deceas'd, but are ourselves dead, and God grant it be not in the Second Death! That is, not of the Body, but of the Soul, by the Separation and Subduction of the Divine Grace from it. This is a most destructive Death; this is the most fatal Misery of all. What then can be done! This Death reigneth over all Men in the World, it subdueth all to its Dominion. Men seem in our Sight to move, to act, to walk; namely, like Trees inanimate: *I see Men as Trees*, *Mar.* viii. 24. The blind Man answered

ſwered to Chriſt: *In our Eyes they appear beautiful, but outwardly they are whited Sepulchres, fill'd inwardly with all Kind of Filth and Corruption; from this Death no Rank of Men is free, every Degree and Condition of Mankind is obnoxious to it.* But you will ſay, Whence is this, and how? He who is ſubjugated to Sin, is liable and ſubject to this Death: And are not we all oppreſs'd with this Burden? Do not we all groan under the Yoke of this Death? *As by one Man Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all Men*, Rom. v. 12. Day and Night we draw Iniquity like Water, and ſuck it in with our Breath as Air; as *Job* ſpeaks: *How then can Man be juſtifyed with God? Or how can he be clean that is born of a Woman? Behold even to the Moon, and it ſhineth not; yea, the Stars are not pure in his Sight: How much leſs Man, that is a Worm? And the Son of Man, which is a Worm? drinking in Iniquity like Water*, *Job* xxv. 4, 5, 6. We are all by Sin render'd impure and unprofitable: *We are all*, ſaith *Iſaiah*, *as an unclean Thing, and all our Righteouſneſſes are as filthy Rags*, *Iſa.* lxiv. 6. We are all vanquiſh'd and deſtroy'd by this Evil. Who is there without a Spot? We all ſtray from the Path of Truth: But how long? Yea, from the Mother's Womb. And is not that Death grievous? *The wicked are eſtranged from the Womb, they*

they go aſtray as ſoon as they are born, Pſal. lviii. 3. The Holy Evangeliſt relates a wonderful Paſſage, but which corroborates our Aſſertion: Our Saviour call'd out to a Man to follow him, whoſe Father was newly dead; he ask'd Jeſus Leave to bury his Father, and then he wou'd be a moſt attentive Hearer: *Lord, ſuffer me firſt to go and bury my Father, Matt.* viii. 21, 22. And what was our Saviour's Reply? *But Jeſus ſaid unto him, follow me, and let the Dead bury their Dead.* As tho' he had ſaid, go now with me and leave the Dead to bury their Dead. And with what Propriety could our Maſter ſay this? In what Part of the World is it cuſtomary for the Dead to bury the Dead? All that ſerve Sin are Dead; they ſeem to live before Men, but are Dead before God: We obſerve a dead Man to lie motionleſs and inanimate; ſo a Man dead in Sin is not moved towards good Works, nor can he do the leaſt Good: A dead Man preſently putrifies, ſtinks, is offenſive and ghaſtly: So is a Soul before God which is dead in Sins: it putrifies, as ſays *David, There is no Soundneſs in my Fleſh becauſe of thine Anger, Pſal.* xxxviii. 3. It ſtinks, *My Wounds ſtink and are corrupt, becauſe of my Fooliſhneſs, v.* 5. Offenſive and odious in the Eyes of God: *When ye ſpread forth your Hands, I will hide mine Eyes from you, Iſa.* i. 15.

15. And what follows: *Thou hideſt their Face, they are troubled: Thou takeſt away their Breath, they die, and return to their Duſt, Pſal.* civ. 29. The Holy Scriptures propoſe to us Examples of ſuch living-dead Men: the younger Son went abroad into a far Country at a great Diſtance from his Father, given up to Pleaſure and Vice, and inſtantly became a living-dead Man, as his Father on his Return deſcrib'd him to his Elder Brother: *This my Son was dead, and is alive again; he was loſt, and is found, Luke* xv. 24. The Apoſtle St. *Paul* produces another Example of a Widow: *Honour Widows*, ſaith he, *that are Widows indeed*, 1 *Tim.* v. 3. And then he proceeds to deſcribe a Widow that is truly ſo, *Now ſhe that is a Widow indeed, and deſolate, truſteth in God, and continueth in Supplications and Prayers Night and Day. But ſhe that liveth in Pleaſure is dead while ſhe liveth, v.* 5, 6.

In a Word, all theſe living-dead Men are only walking Sepulchres who are eſtranged from God in their Souls. It was the Saying of the Biſhop of *Hippo*: * *As the Soul is the Life of the Body, ſo the Life of the Soul is God; and as the Body, when the Soul goes out of it,*

* St. Auguſt. de verb. Dei Homil. 5.

expires,

expires, ſo the Soul expires when it deſerts God. God being forſaken is the Death of the Soul, as the Soul emitted is the Death of the Body. And what need we ſay more, the Death of the Body compared with this ſecond Death is a mere *Nothing*; as alſo *David* ſtiles it a Shadow; And what is a Shadow? A mere *Nothing: Though thou haſt ſore broken us in the Place of Dragons, and covered us with the Shadow of Death, Pſal.* xliv. 19. Which Words *Gregory* interprets, to ſignify, that Death is not ſevere to thoſe who die not in the Soul, but in Body alone; the Shadow of Death only covers thoſe: for the Shadow of Death is the Death of the Body; ſeeing the true Death, is a Death wherein the Soul is ſeparated from God, ſo the Shadow of Death is the Body ſeparated from the Soul. What therefore ſhall the Soul do, that is overwhelm'd with this calamitous and cruel Death? *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee Light, Eph.* v. 14. The Apoſtle *Paul* hath put the Queſtion, Who ſhall deliver him from this Death? *O wretched Man that I am, who ſhall deliver me from the Body of this Death! Rom.* vii. 24. Thou haſt one, who of his Grace will raiſe thee up, and quicken thee by his holy Spirit; who always ſtands at the Door expecting thy Return: *Behold, I ſtand at the Door and knock:*

if any Man hear my Voice and open the Door, I will come in to him, *Rev.* iii. 20. The Soul is dead, but it immediately flies to him who raiſes it in one Word, *Talitha cumi, which is, being interpreted, Damſel, I ſay unto thee, ariſe*, *Mar.* v. 41.

But not to tire out your Patience with too long a Diſcourſe, I wou'd wiſh all of us who now commemorate the Death of *PETER* the Great, of bleſſed Memory, to think that we are dead: That Saying is fulfill'd in us: *Suffer the Dead to bury their Dead.* But *PETER* the Great is alive, dead in the Body, but alive through Faith in the Soul; dead in the Fleſh, but alive in good Works. He lies here in a Tomb, and reigns with Chriſt in Heaven; and reigns even here in thee, O *Ruſſia:* He reigns in the moſt Auguſt Empreſs *Catharina Alexievna*, the legal Poſſeſſor of his Crown and Scepter, the exact Pattern of his Vertues and Actions, the Heireſs of his Prudence, Wiſdom, Fortitude, Clemency, and of all the other Endowments of his Mind. Let this, therefore, O *Ruſſia*, be thy Comfort; let this be a Reaſon of wiping Tears from thine Eyes; this be the Recompence for thy Loſs, that *PETER* reigns in Heaven with Chriſt, and in thee, O *Ruſſia! PETER* reigns in *CATHARINA*, the Spirit of *PETER* ſurvives in his Succeſſor.

Ceaſe

Ceaſe to lament therefore, O *Ruſſia!* weep no longer thou Family that beareſt the *Ruſſian* Eagle, whom God has preſerv'd, ſince thou enjoyeſt Both in the ſingle Perſon of our moſt Sacred Sovereign. Ye Sons of *Ruſſia* give over Complaints, and after the Pattern *PETER* the Great hath ſet you, ſtrive to live and die as he did: Thou that followeſt his Example, art ſufficiently inſtructed how to live upon Earth, and mayeſt truly ſay with him: *Nevertheleſs I live, yet not I, but Chriſt liveth in me.* If we thus live, we ſhall find Spiritual Conſolation, not only in this our common and moſt bitter Sorrow, but in all other Times of Adverſity: *Now our Lord Jeſus Chriſt himſelf, and God, even our Father, which hath loved us, and hath given us everlaſting Conſolation, and good Hope through Grace, comfort your Hearts, and eſtabliſh you in every good Word and Work. Amen.* 2 *Theſſ.* ii. 16, 17.

The LETTERS *are not here tranſlated; but are however preſerv'd in this Edition, becauſe it was the Archimandrite's Pleaſure to print them in a former Edition with the* Latin *at* Berlin, *in* 1726.

JUSTI-

JUSTITIUM
SIVE
LUCTUS PUBLICUS

PETRI

Ruſſorum Imperatoris,
Caſani, Aſtracani, Siberiæ, Regis, &c.
Virtute & potentiâ verè magni
Viri Principis ſine exemplo,
MDCLXXII. 30. *Maij.*
aliis exemplo à Deo dati,
Sed heu! acerbo ac luctuoſo fato
XXVIII. *Jan.* MDCCXXV.
E vivis ante diem ad Divos ſublati,
Funus effertur.
Adeſte Proceres, togati, ſagati;
Prodite cives & advenæ,
accurrite populi.
Lugete, plangite, flete
Jacturam irreparabilem
& ingens vixque ſanabile vulnus
Patriæ, boniſque omnibus inflictum.

Quotquot enim corporis dignitatem,
animum ejus excelſum,
Ingenii perſpicacitatem, multifariam ſcienti-
Virtutes heroicas, partaq; æterna, (am,
terra mariq; decora norunt:
(Et quis & qui ignorat?)
Uno ore omnes fatentur,
Eum elogia
Et maximis & optimis Principibus
ſigillatim tributa
In ſe unum tranſtuliſſe,
Seque ipſum jam pridem conſecraſſe vivum,
atque immortalem reddidiſſe.
Deprædicant hoc faſti & pervagata in omnes
de rebus illius domi foriſq; geſtis (oras
Fama nunquam intermoritura.
Adoleſcens decennis cum fratre *Johanne Ale-*
1682, rite coronatus, (*xiade*
Rudimentis imperii fæliciter ſine didaſcalo
(poſitis,
Partes boni juſtiq; Principis jugiter ſuſtinuit.
Pius ante omnia & Numini ſupremo obſequen-
Quo regnavit imperioſius, (tior,
religionem ore & opere, ut decet, colendam
ſuis monſtravit,
Ut quos ſibi ſubjectos à Deo acceperat,
Ejus Numinis obſequio viciſſim ſubjicerentur.
Æræ Chriſtianæ uſum 1700. introduxit,
Priſcam Eccleſiæ diſciplinam, inſtituta S. S.
reſtituit; (Synodo,
Compluribus templis extructis, ac dotatis,

Tot

Tot myriadibus Ethnicorum, idola colentium,
ad Chriſti cultum perductis,
Schiſmaticis, lapſiſq; ab errore revocatis,
cauſam Dei ut ſuam egit,
ſuæq; viciſſim cauſæ
Vindicem ſibi conciliavit Deum,
Cui imperium reverentius ſubmittere
Et fæliciores rerum geſtarum ſucceſſus
ſemper tribuere ſolitus.
Exules Georgia, Armenia, Perſia,
à Mahometanis pulſos,
Alioſq; Chriſtum,
etſi diverſis formulis & ritibus, colentes
in ſuas ditiones benigne recepit, fovit,
Iiſq; publicum ſacrorum uſum aliaſq; immu-
beneficus indulſit. (nitates
Fortitudine & armis
Suecos, Ottomannos, Tartaros, Coſacos,
Bello ſuperavit.
Catilinas perfidos
ac toties in ſe conjuratos perduelles
Milites prætorianos, ſicarios, depeculatores,
Dardanarios, patriæque exitioſos cives,
Furorem certaminum ſingularium,
Juſtis pœnis & aliquando rebus ita exigen-
(tibus,
inexorabili ſeveritate compreſſit, coercuit.
Emendatis provinciarum rectoribus,
Judicibus, dinaſtis & publicanis
Tenuiores à potentiorum injuriis vindicavit,
Et novis legibus latis,

Litigiosas ambages foro submovit.
Voluptates, luxum, impietatem, superstitio-
(nem,
desidiam, ignorantiam, hydros & monstra
Hostibus & inimicis formidolosiora,
Peccandi illecebris sublatis,
modesta morum censura,
Sanctionibus pragmaticis & laboribus
Herculeis domuit, prostravit.
Sibi & fæderatis invisos,
Ipsamq; invidiam, aliquando maledicam,
Virtutum splendore, animi moderatione,
Justitia & ingeniosa beneficentia
vicit, devinxit.
Socios vero & amicos
Ærario, copiis, consiliis & fortuna sua adjuvit,
Captivos, laborantes & afflictos
ope ac solatio refecit, liberavit,
Sic terrorem hostibus & malis incutiens,
Securitatem & præmia civibus ac bonis præ-
diligi meruit pariterq; timeri. (stans,
Septendecim præliis & obsidionibus,
Vitæ suæ ac sanitati vix parcens & quasi pro-
Cominus cum hoste collatis signis (digus,
Imperatoris & militis munia obeundo,
invictus præfuit.
Turco, Principes Christianos aggredienti
Ex fœdere cum Romano. Imper.
Polonis, Venetis inito
Atq; minore Russia à Polonis
in perpetuum 1686. cessa,
Bellum intulit. 1687.

1687. ac numeroſo exercitu in Cherſoneſum
& ſeqq. Tauricam miſſo, frena Scythis injecit,
Eoſq; Turcis
in Pannonia contra Germanos bellantibus
adeſſe prohibuit.
1697. Tanaim, aliaq; oppida Ottamanno
Eoq; frendente, (eripuit,
Damniſq; ſæpe mulctatis Thracibus & Scythis,
Claſſem Ruthenam primus
in Paludem Mæotidem & in Pontum Euxinum
induxit.
Pactis dein cum Sultano induciis, Ingriam,
1700. avitum patrimonium tempore inter-
ſub initium ſeculi XVIII. avulſum, (regni
armis recuperaturus,
injuriaſq; ſibi & fœderatis illatas vindicaturus,
Eſthoniam invaſit.
1701. Suecis ter in Livonia profligatis,
1702. Noteburgo, * Caſtello & inſulis
ad Nevam occupatis,
1703. Petropolim infundo ædibus atq; in-
vacuo condidit, (colis
† arcem in media Neva
ad Oſtium maris Baltici extruxit.
1704. Captis militia pedeſtri in fluvio Em-
duodecim Suecorum navibus armatis, (beca
Dorpatum, Narvam, Mitaviam, Bichoviam
1705. Expugnavit.

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* Neeuſchantz. † Cronſtadt, olim Ketcol Oſtrove, & Croonſlot.

1706. Suecis *Curonia* ejectis, iisq; ad *Kali-*
(sium,
1708. *Dobram*, Lesnam, cæsis, & Cosacis
Zaporavienſibus in ordinem redactis *Batu-*
ultimum perduellium refugium, *(rinum*,
illis eripuit.
Ex Asia redux, lente festinando,
1709. Ad Pultavam & Boristhenem
Suecorum exercitum aggressorem,
cæsis captisve XXXM.
internecione ita delevit,
ut ne nuntius quidem cladis
ad suos ex prælio redierit.
Victis nihilominus pacem æquis legibus de-
ni Rex *Carolus* XII. saucius (disset,
Achitophole & paucis suorum unacum mezepa
ad Thraces profugus renuisset.
Sarmatiæ jura tutatus,
Regi *Augusto* Saxoniæ IX. Viro regnum ad-
(seruit,
Stanislao, quen Suecos intrudere conatus,
Crassovio & Potocio ejectis.
1710. Uno anno universa Livonia,
cui occupandæ
Sueci centum prope annos impenderant,
Oesilia, Dagoa insulis, Carelia, Elbinga, Wi-
(burgo,
Et sex validissimis urbibus subactis potitus.
1711. Fœdisragorum CCL. millia
Turcarum Scytharumque
Cervicibus Christianorum imminentia,
&

& Rufficis minantia
Oftenſis in Dacia exigui exercitus armis,
Poſt triduanos ad Hieraſum conflictus,
A Tyra & finibus Sarmatiæ prohibuit,
Paceq; in arena, prudenti Minervæ conſilio,
illico retrocedere permovit, (facta,
Cantemirio Moldavorum Deſpota, aliiſq;
Dacis & Servis in fidem & tutelam receptis,
1712. Fennoniam.
Partis ad Borgum, Elſen forſium, Taveſhuſium,
Pelkinam, Veſamq; victoriis, debellavit.
1713. Proſpera in ſinu Bothnico ad Hangu-
inſpectante Suecorum claſſe, (tum pugna,
XIII. triremes, ipſumq; thalaſſum & præfectos
Claſſiarios Ipſe primicerius cepit.
Victoriis Pomeraniam ac Cimbriam, Fride-
(ricopoli,
Sedino, Tonninga, aliiſq; urbibus validis
ad deditionem compulſis, peragravit.
1716. Quatuor claſſibus ex Dania
in mare Balticum deductis,
* Archithalaſſus
omine auſpicato proclamatus præfuit;
Sæpiuſque alias in IV. maribus
(*Glacia-*

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* Particular Notice is taken of this Character, in the humourſom Dedication of Prince *Cantemir*'s Book to the Tſar, wherein he has treated of the Religion of the *Turks*, by the late Tſar's Order, and no doubt had his Permiſſion to addreſs him in the following Manner, as I have tranſlated it from the *Ruſſian* Language.

PETRO

(Glaciali, Caſpio, Nigro, Baltico)
Virtutem & gloriam nauticam, qua Ruſſia (carebat,
Tot navibus & myoparonibus captis peperit.
Interea belli
Cum celebri &, vicina gente quondam amica
Etſi proſpere ſemper ab Ao. 1701, geſti
Ob incommoda victori & victo inde orientia pertæſus,
Culpa prorogati diuturnioris belli
* Scriptis editis à ſe remota,
Pacem ſæpius æquis & honeſtis legibus;
Ex edicto: *Uti poſſidetis*,
ineundam irrito conatu obtulit.
1721. Tandem poſt iteratas in viſcera Regni,

PETRO MAGNO,

SAcri Ruſſici Imperii Sacerrimo Autocratori, fidei Orthodoxæ vigilantiſſimo Defenſori, Imperatori illuſtriſſimo, benigniſſimo Patriæ Patri, maleficii Vindici, probarum vero & liberalium Artium literarumq; Statori, Gentibus Slavonicis ſempiternæ Gloriæ Autori primario, magno Principi & Domitori, lapſorum Suſcitatori, Regni ſui Auctori atq; Amplificatori, Ordinis Divin. Apoſtoli *Andreæ* Fundatori religioſiſſimo, atq; aliorum Equeſtrium Ordinum militi digniſſimo, Preobrazenienſis Legionis celſiſſimo Chiliarchæ, utriuſque Militiæ Marti & ſupremo Præfecto, noſtri Seculi potentiſſimo Neptuno, intra quatuor Maria Ruſſicæ Claſſis Admirali, Anglicanæ itidem, Belgicæ, & Danicæ Admirali Electo, &c. &c. &c. Regi atq; Imperatori meo clementiſſimo mitiſſimoq;

Humillima Dedicatio.

* Vide Razſuzdenie.

† gemina

† gemina aſpectante nec quidquam audente (claſſe,
impreſſiones factas, & damna jure belli hoſtico ſolo impune illata,
d. 26. Auguſti 1721. § Neapoli Fennoniæ in leges, quas ipſe voluit,
Cum Sereniſſimo & Potentiſſimo Suecorum *Friderico* amice tranſegit. (Rege
Amneſtia legeq; oblivionis rerum præterita-
Duobus Regnis mutuam, eamq; (rum ſancita,
immortalem amicitiam ac bonam vicinitatem,
tot mille captivis libertatem, quietem & halcionia reſtituit.
Ingria, Carelia, Livionia, Eſthonia retentis.
Sic rebus his aliiſque difficillimis dextre ac provide compoſitis,
tertiumq; Jani templo in Ruſſia clauſo,
Fælicitate Majores omnes,
multoſq; alios Reges ſuperavit.
Mare Balticum cum Caſpio ac Ponto Euxino vaſtiſſimo terræ tractu perfoſſo,
navigabili commercio commiſcere inſtituit,
Opere vere baſilico ad finem fere perducto.
Aquas acidulas, thermas, metallifodinas antea abſconditas in terris ſuæ ditionis aperuit, de-
Fortunam ipſam virtute vicit. (texit.
Lætitiæ & hilaritati publicæ,
proprioq; curarum lenimento

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† Suec: & Angl. § Neuſtat.

Nauma-

Naumachias, ignes artificiales,
ludos bellicos ac theatrales,
Ultra centum epulis
ſaliari ſumptu quotannis inſtructis
Circulos aperuit, aliaq; innoxia oblectamenta
indulgens conceſſit.
Inelutus tot coronis navalibus, civicis,
obſidionalibus, caſtrenſibus, triumphalibus
pace belloque mirificus,
Majorum gloriam illuſtrando fere obſcuravit,
talem poſteris traditurus,
Quæ incrementa capere vix poſſe videatur.
Patriæ, Exercituum & bonarum artium *Pater*
urbes, ludis literariis, pinacothecis,
collegiis, prætoriis, academiis ſcientiarum,
artibus exoticis, opificiis ante ignotis;
Fines munimentis,
provincias incolis & coloniis,
copias nova diciplina;
Itinera & vias publicas, anfractibus reſciſſis,
Mercuriis, Hermis & diverſoriis inſtruxit, ex-
(coluit,
Ac libertate commeandi peregrinandiq; con-
cum remotiſſimis gentibus commercia (ceſſa,
Et amicitias dilatavit.
Inter alias urbes & arces â ſe conditas
Regiam ſuam *Divo* PETRO dicatam
Mœniis, pomœriis, baſilicis, turribus, curiis,
Hortis, amœnitatum compendiis, xyſtis, portu,
claſſibus, Pharis, noſocomiis, armamentariis
inſtrumento bellico & navali refertis,
aliiſq;

aliisq; cum in hostium terrorem,
tum ad suorum commodum & securitatem,
Dædaleis operibus adeo evexit,
ut corona urbium Russiæ, artium officina,
ac celebre emporium evaserit.
Sic *Semper Augustus*, imperium
tam recuperatis injuria temporum avulsis,
quam fortissimis populis
in ditionem suam redactis
aliisq; accessionibus ampliavit.
Singulari *Sapientia* & divino quasi instinctu
multarum gentium terras
1697. Germaniam superiorem & inferiorem,
Angliam, Hungariam, Poloniam,
1716. Daniam, Belgium, Galliam
Flagrante quondum cum Turcis
dein cum Suecis bello,
Sine Satellitio, Principibus populisq; gratus
comisq; alloquio hospes,
dissimulata Majestate & purpura tecta Lustra-
Quo illas ad fœdera invitatus (vit,
arctius & propensius sibi devinciret,
Ac leges, Scientias, artes,
modum vivendi bellandiq; emendatiorem
in terras suæ ditionis induceret.
Neque ea suis præciperet, quæ ipse ignoraret,
Martis, Neptuni, Vulcani, Mercurii ac Palla-
(dis,
Utiliores, nec Principibus indecoras artes,
contubernales suas, ad amussim didicit
Quas suos exemplo & præceptis doceret:
Tiroci-

Tirocinio militiæ terreſtris & navalis poſito,
Stipendia per omnes gradus meruit,
Legibuſq; etſi ſolutus, dictis tamen præfecto-
Militaribuſq; ſanctionibus, (rum,
& muniis pro ratione Officii,
quod in exercitu ſibi imponi voluit,
Sponte ſe ſubmiſit.
Prudenter momenta rerum expendere,
Futura proſpicere, recta conſilia capere
atq; exequiſtrenue, nil procraſtinando, doctus,
omni tempori ſerviendo,
ut Ei tempus ipſum ſerviret, impetravit.
Dumq; tot ac tanta negotia ſolus ſuſtinuit,
non aliud laborum præmium expetiit
quam ſupremam bonorum Principum legem
Salutem populi,
Qui ſemper lætus de optimo Patriæ Patre,
Eique vel Solduriorum lege obſtrictus,
Ut Neſtorea ſenecta dignus, in cœlum ſerus
canuſque rediret, vota nuncupavit.
Aſt ſuperis viſum non fuit, piis precibus ad-
(nuere,
Neq; illi diutius quietem, quam aliis largitus
(eſt,
Et cujus ipſe in hac vita vix fuit particeps,
(debere,
Sed cœleſtem requiem & pacem, palmas
Et triumphos in vita beatorum ſempiterna
(tribuere.
Infandum dolorem atque incredibi-
quem omnes inde ceperunt, (lem,
nulla

nulla dies exhaurire posset,
Nisi qui hanc plagam inflixit, illam
(leuasset.

DUM

CATHARINÆ

Augustæ Imperatricis

Clementissimæ Dextræ clavum imperii

Quem

Divus PETRUS

Tanta cum gentium admiratione tenuit, Tractandum commisisset.

Servet DEUS Augustam, Domum Cæsaream atque S. P. Q. R. quam diutissime!

Monumentum hoc vitæ & mortis, Memoriæ.

PETRI Magni Russorum Imperatoris, &c.

Mœstus pos. H.

THE Publick Mourning.

PETER, Emperor of *Ruſſia*, King of *Caſan*, *Aſtracan*, *Siberia*, &c. by his Valour truly Great, a Prince without Example, given by God to be an Example to others on the 30th of *May* 1672, but alas! too early taken from us by inexorable Fate, and tranſlated hence the 28th of *January*, 1725. This *PETER* is interr'd; attend his Funeral, ye Nobles, Clergy, and Gentry, Burghers and Foreigners, preſent yourſelves, and let the People aſſemble, bewail, mourn and lament the irreparable Loſs, and the incurable Wound given to our Native Country, and to all good Men in it. For as many as knew the Majeſty of his Perſon, the Loftineſs of his Mind, the Penetration of his Wit, his extenſive Knowledge, his Heroic Virtues, and the

the immortal Glories he has acquir'd by Sea and Land (and who indeed knows them not?) All confeſs with one Mouth, that he transferr'd on himſelf alone all the Encomiums which are ſingly aſcrib'd to other great and excellent Princes; that he long ago canoniz'd and made himſelf immortal. This Hiſtories and general Fame teſtify of the Glory of his Deeds, both at Home and Abroad.

When but ten Years of Age he was jointly crown'd with his Brother *John*, in 1682, he had no Maſter to teach him the firſt Rudiments of Government, yet happily taught himſelf, and conſtantly acted the Part of an equitable and juſt Prince: He was above all things Pious, and the more obedient to the Supreme Deity as he reign'd more abſolutely, and rightly ſhew'd his People the Practice of Religion, in Word and Deed, that they whom God had made ſubject to himſelf, ſhou'd reciprocally pay the moſt ſubmiſs Obedience to the Deity.

In 1700, he introduc'd the Chriſtian Æra, he reſtor'd the antient Diſcipline of the Church, and the Conſtitutions of the moſt Sacred Synod. By building many Churches, and endowing them; by converting to Chriſt infinite Numbers of *Pagans* and *Idolaters*; by reclaiming Schiſmaticks and Apoſtates he made the Cauſe of God his own,

and thereby gain'd the Favour of God to avenge his Cauſe, to whom he was wont, with the greateſt Reverence to Submit his Government, and always to aſcribe the proſperous Succeſſes of his Affairs. He graciouſly entertain'd, and receiv'd under his Protection, *Georgians*, *Armenians*, and *Perſians*, baniſh'd by the Turks, and other Chriſtians, tho' differing in the Rites and Modes of Worſhip, and indulg'd them the Liberty of their publick Worſhip, and other Privileges.

By his Valour and Armies he vanquiſh'd the *Swedes*, *Turks*, *Tarters*, and *Coſſacks*.

With juſt Puniſhments, and ſometimes as the Caſe requir'd, with a Rigour inexorable he ſuppreſs'd and reſtrain'd perfidious Traitors, and the Streltſi, his Guards, who ſo often rebell'd againſt him, Cut-Throats, Robbers of the Exchequer, and Citizens that were turbulent, and Enemies to their Country, and the Fury of Duelling.

By chaſtiſing the Provincial Governours, Judges, Veyvodes, and general Collectors of Taxes, he guarded the lower People from the Oppreſſions of the Great, and by enacting new Laws he prevented the litigious Wranglings of the Bar.

By removing the Allurements to Sin, by a modeſt Cenſure of Manners, by Ordinances and Statues, and a more than human

Appli-

Application and Induſtry he ſubdu'd and proſtrated Pleaſures, Luxury, Impiety, Superſtition, Sloth, and Ignorance, thoſe Serpents and Monſters more to be dreaded than the moſt hoſtile Adverſaries.

By the Splendor of his Virtues, by the Moderation of his Mind, by Juſtice and an ingenuous Beneficence, he overcame and reconcil'd thoſe who were Foes to himſelf and his Confederates, and even triumph'd over Envy itſelf, which is ſometimes unreaſonably ſpightful and reviling.

But his Friends and Allies he aided with his Treaſure, his Forces, his Counſel and Fortune, Captives, and Perſons in Diſtreſs he releas'd and reliev'd with his Help and Support.

Thus by terrifying his Enemies, and bad Men, and by protecting and encouraging Citizens and good Men, he was deſervedly and equally dreaded and belov'd. Being himſelf invincible, he commanded in ſeventeen Battles and Sieges, and without any Regard to his own Safety, and as it were laviſh of Life. He engag'd in cloſe Fight with the Enemy, and diſcharg'd the Office both of a General and a common Soldier.

When the Turk invaded the Chriſtian Princes, after a firm League made with the *Roman* Emperor, the *Polanders* and *Venetians*, and the *Polanders* had for ever yielded to

him by Treaty in 1686 the *Little Ruſſia*, he waged War with him. And in 1687, and ſome ſucceeding Years, he curb'd the *Scythians*, having paſs'd a numerous Army into *Crim Tartary*, and prevented their joining the Turks, then fighting the *Germans* in *Pannonia* (or *Hungary.*)

1696. He took *Aſoph*, and other Cities, from the Turk, and in Spight of him, after many Overthrows of *Thracians* and *Scythians*, he was the firſt who brought a *Ruſſian* Fleet into the Lake *Mæotis*, and into the *Euxin.*

At length having made a Truce with the Sultan, in 1700, being deſign'd to recover *Ingria* his antient Patrimony, taken from the *Ruſſians* in the Time of the interregnum, about the Beginning of the 18th Century, and to avenge the Inſults he and his Allies had ſuffered, he invaded *Eſthonia.* And after he had thrice defeated the *Swedes* in *Livonia*, and in 1702, had poſſeſs'd himſelf of *Noteburgh* (or *Nowſchantz*) and *Sluiſenburgh* on the *Neva.* In 1703, he laid the Foundation of *Petersbugh* in a Deſert Marſhy Soil, where there was never before Houſe or Inhabitant, and in the middle of the River *Neva*, at the Entrance into the Gulph of *Finland* rais'd the Fort of *Croonſtadt.*

In 1704, he took with an Army of Infantry, twelve *Swedes* Men of War on the River

ver *Embek*, and beſieg'd and took *Dorpt*, *Narve*, *Mittau*, and *Bichow*.

1706. Having expuls'd the *Swedes* out of of *Courland*, and defeated them at *Kaliſche*, *Dubrovna*, *Leſnoy*, and reduc'd to Order the *Zaporovian* Coſſacks, he took from them *Okzakow*, the laſt Sanctuary of thoſe Rebels.

Returning out of *Aſia* by eaſy Marches in 1709, at *Pultava*, and along the *Nieper* he ſo entirely defeated the *Swede*'s Army, which was the Aggreſſor, having ſlain and taken 30000 of them, that ſcarce one was left to carry the News to *Sweden* of the Defeat.

Yet he had offer'd good Terms of Peace, even to the vanquiſh'd, had not King *Charles* the XIIth, on receiving a Wound, been irreconcileable, and fled to *Bender* with * *Mazepa Achitophol*, and a ſmall Retinue.

In Defence of the Rights of *Sarmatia*, he ſupported the Intereſts of *Auguſtus*, the Elector of *Saxony* againſt *Staniſlaus* and his Adherents, whom the *Swede* endeavour'd to impoſe on the Kingdom of *Poland*.

1710. In one Year he made himſelf Maſter of all *Livonia*, which the *Swedes* had been ſo many hundreds in getting, having

* This *Mazepa* had been General of the Coſſacks under the Tſar, and traiterouſly took Part with *Sweden*,

ſubdu'd the Iſlands, *Oſel* and *Dachden*, *Kexholm*, *Elbing*, *Wiburgh*, and ſix other well fortify'd Towns.

1711. He kept 250000 *Turks* and *Tartars* from entering the *Ukrain*, who had broke their Leagues with him, and who threaten'd Deſtruction to *Chriſtians*, eſpecially the *Ruſſes*, by making a Show of a ſmall Army, and engaging them at the *Prude* in ſeveral Skirmiſhes for three Days ſucceſſively, till he oblig'd them to retire by a Peace made with them on the Spot, which was done by the Wiſdom and Advice of the Tſarena, at which Time Prince *Cantemir*, Weywode of *Moldavia*, and other *Wallachians* were receiv'd into his Protection.

1712. He conquer'd *Finland* in ſeveral ſucceſsful Battels near *Burgh*, *Elſenforſe*, *Taveſhuiſen*, *Pelkin*, and *Waſe*.

1713. In a fortunate Fight at *Hangout*, in the Gulf of *Bothnia*, whilſt the Fleet of the *Swedes* look'd on, he himſelf commanded in Chief and took thirteen Gallies, with their Admiral and Captains. He march'd victoriouſly through *Pomerania* and *Cimbria*, taking by Surrender *Friderickſtadt*, *Sedin*, *Tonningen*, and other ſtrong Towns.

1716. By a lucky Omen he was proclaim'd High-Admiral of the four Fleets that lay before *Denmark* in the *Baltick*. And at other Times very often he gave Proofs of his naval

val Skill and Glory, which *Ruſſia* chiefly wanted, in the four Seas (the *Northren*, the *Caſpian*, the *Euxin*, and the *Baltick)* by his Capture of ſo many Ships and Gallies in them.

Bur the Continuance of a War with a neighbouring Nation, with whom he had formerly liv'd in Amity and Peace, tho' carry'd on from 1701, with conſtant Succeſs, brought ſo many Miſeries and Calamities both on the Victor and the vanquiſh'd, that he grew weary of it; and after, by publiſhing Manifeſto's, he purg'd himſelf of the Crime of protracting ſo long a War, he more than once by his Edict *Uli poſſidetis*, offer'd a Treaty of Peace on the moſt fair and equitable Conditions, but without Succeſs.

1721. At length, after many Invaſions penetrating into the Heart of the Kingdom, and by the Right of War committing great Devaſtations in the Enemies Country without controul, whilſt two Fleets look'd on, and attempted nothing. On the the 26th of *Auguſt* 1721, at *Neuſtadt* in *Finland*, he ſettled an amicable Peace with *Frederic*, the moſt Serene and moſt Potent King of *Sweden*, on his own Terms; and by a Sanction of a general Amneſty and Forgiveneſs of all paſs'd Injuries on both Sides, he reſtored to the two Kingdoms a mutual and

laſting

lasting Friendship and good Neighbourhood, and to many thousand Captives Liberty, Rest, and Happiness; reserving to himself *Ingria*, *Carelia*, *Livonia*, and *Esthonia*.

Thus having with great Dexterity and Prudence settled and compos'd the most difficult Affairs, and thrice restor'd Peace to *Russia*, he was happy above his Ancestors, and many other Kings.

He intended a Communication between the *Baltick*, the *Caspian*, and the *Euxin* Seas, by a Canal * cut through a vast Tract of Earth, and almost finish'd this Great and truly Royal Undertaking.

He open'd and discover'd Medicinal Waters, Baths, and Mines, which were hitherto undiscover'd in his Territories. He conquer'd even Fortune herself by his Valour. For Mirth and Publick Entertainments, and to recreate his own Toils, he presented his People with Sea-fights, Fire-works, with martial Sports, and Plays on the Theatre; he open'd Assemblies by furnishing out more than a hundred sumptuous Banquets annually, and promoted other innocent Diversions.

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* From the River *Don* to the *Volgo*, at *Camishinka*. See Captain *Perry*'s Account of it.

Being

Being adorn'd with ſo many triumphal Crowns, wonderful in Peace and War, he in a Manner obſcur'd the Glory of his Anceſtors by the additional Luſtre he gave, and deliver'd it to his Poſterity ſo illuſtrious, as not to admit of an Improvement.

He, the Father of his Country, and the Founder of Armies, and liberal Arts in it, furniſh'd his Towns with Schools, Shops, Civil Courts, Publick Halls, Academies, foreign Arts, and Works before unknown in them: he plac'd on the Frontier Towns Garriſons, ſupply'd the Provinces with Inhabitants and Colonies, and train'd up his Forces in the modern Diſcipline. He opened and levell'd the Roads, and plac'd Inns, and ſet up Poſts in the High-Ways, with Pointers to Places, and their Diſtances meaſur'd into Miles, and by allowing free Paſſage through his Country, enlarg'd the Commerce and Correſpondence of his People with foreign Nations.

Beſides other Cities and Garriſons which he erected, he rais'd his Royal City dedicated to St. *PETER*, and ſo dignify'd it with Walls, Precincts, Palaces, Towers, Courts, Pleaſure-Gardens, Avenues, a Haven, Fleets, Watch-Towers, Hoſpitals, Arſenals repleniſh'd with Arms and Ammunition, and other artificial Works for a Ter-

ror

ror to his Enemies, and the Wellfare and Security of his People, that it is now the chief City in *Ruſſia*, the Seat of Arts, and a celebrated Town of Trade.

Thus *always Auguſt*, he enlarg'd his Empire by the Recovery of his loſt Territories, the Conqueſt of valiant Nations, and by other Acquiſitions.

With ſingular Wiſdom, and by a kind of Divine Impulſe, he travel'd *incognito* into foreign Parts with a ſmall Retinue, and with that Addreſs, Affability and Courteſy, that he was the moſt acceptable Gueſt to the Princes and People wherever he came.

In 1697 he viſited the upper and lower *Germany*, *England*, *Hungary*, *Poland*; and in 1716, *Denmark*, *Holland* and *France*. The firſt of theſe Journies was made whilſt he had War with the *Turk*; and the ſecond in the Time of the War with *Sweden*. And this he did with a View of engaging thoſe Powers to come more readily and heartily into his Alliance, and of introducing into his own Nation better Laws, Sciences and Arts, and a more perfect Method of living and fighting. Nor would he preſcribe to his People what he was ignorant of; he therefore himſelf learnt moſt accurately the noble Arts of War and Navagation, and Mechanicks, which he taught his People both by Precept and Example.

When

When he firſt rais'd an Army, and built a Fleet, he ſerv'd in all the Degrees of both, and tho' ſubject to no Laws, yet voluntarily ſubmitted to the Command of his ſuperior Officers, and to military Diſcipline, and the Duty of his Poſt which he was pleas'd to bear in the Army.

He wiſely weigh'd and conſider'd the Importance of preſent Affairs, and provided againſt what might happen; he reſolv'd well, and executed ſtrenuouſly; and by embracing Opportunities and Advantages without Delays, he made Occaſions and Time itſelf ſerviceable to him. And whilſt he alone ſuſtain'd the Weight of ſo many and great Affairs, he ſought no other Reward of his Labours than the Supreme Law of Good Princes, *The Safety of his People*; who overjoy'd with this excellent Father of his Country, offer'd up their Prayers as became them, for his Preſervation and a long Life, which he well deſerv'd: But the Gods were not pleas'd to hear their Prayers, nor grant him a longer Reſt, which he beſtow'd on others, and which he had hardly himſelf any Enjoyment of in this Life; but have recompens'd him with a Heavenly Reſt and Peace, Palms and Triumphs in the immortal Life of the Bleſſed. The Grief which all conceive on this doleful Occaſion, is ſo great as no Time can remove or alleviate it, ſave

the

the Day which brought it upon us; by committing into the Hands of *CATHARINE*, the Auguſt Empreſs, the Helm of Government, which *PETER* held with a juſt Admiration of the whole World.

AN

AN

ORATION

On the Death of the Great Potentate
CATHARINA ALEXIEVNA,
our late Empreſs and Sovereign of all
RUSSIA.

Held in the Metropolitan City of St. Peters-burgh, *in the Church of the Holy, and Chief of the Apoſtles,* PETER *and* PAUL.

By the moſt Reverend * THEOHHANES, *Arch-Biſhop of Great* Novogrod *and* Veliki-luk, *in the Year of our Lord* 1727, May *the* 16*th.*

OH the wonderful Viſitations of God to thee, O *Ruſſia!* We have ſcarce yet ceas'd to Mourn, have not yet perfectly wip'd the Tears from our Eyes which we ſhed at the Departure of our

* *Theophanes Procopovich* was tranſlated to this Biſhoprick from *Pleskow*, after *Theodore* his Predeceſſor was baniſh'd, as above.

PETER

PETER the Great. Lo, freſh Matter of Affliction! One Wound is not clos'd before another breaks out; We ſo lately depriv'd of *PETER*, are now depriv'd of *CATHARINA*, our moſt Potent Empreſs, who temper'd and ſweeten'd by the mildneſs of her Government; the Anguiſh we conceiv'd on the Death of ſo great a Monarch, has now inſtantly herſelf afflicted us by her own ſudden Deceaſe! The Ablation of our Sovereign was indeed Chaſtiſement ſufficient to humble us; but it has pleas'd God, according to his unſearchable Judgments to take from us alſo his Succeſſor. The Father of the Country hath left us, and our common Mother has forſaken us! Oh our double Deprivation!

We ſhould be wholly inſenſible, O our God, had we no Perception of thy Wrath! We were obdurate and unrelenting not to ſee, and not to confeſs our Offences. Conſider with me, a little, O afflicted Auditors! We who have loſt ſo many good Things in *PETER* the Great; How much Good we have loſt, in the Empreſs *CATHARINA*.

Not to mention her excellent Qualities wherewith ſhe delighted her Royal Conſort, our Sovereign, and for a continu'd Space of twenty Years was acceptable to him; let us remark ſomewhat of the abundant Benefits which we her Subjects have receiv'd from her,

her, although even thoſe her Miniſtrations were the Advantages of the whole Nation; the Complaiſance ſhe ſhew'd to the Head, was a Benefit to all the Body: She had a great Affection and Kindneſs for the whole Dominion in general, and for the Sons of *Ruſſia* in particular, during her Reign; equally as ſhe had expreſs'd in the Time of the Life of *PETER* at his Death.

Whilſt *PETER* was alive and reign'd, ſhe was aiding to him with her wholeſome Councils in all weighty Affairs and Emergencies. The Relations of the moſt Auguſt Royal Family, though they were many, ſhe labour'd to eſtabliſh in the Love and Favour of the Sovereign, and in mutual Concord with one another; that to ſome of them ſhe was as a Siſter, to others an Aunt, to others a Parent, and all would call her their Mother; not ſo much for her Greatneſs, as for her compaſſionate, and indeed maternal Clemency and Goodneſs to them. And whoever is not a Stranger to Civil Polity knows what a happy Influence on the Conſtitution of any Government, ſo good an Oeconomy in the Royal Houſe is allow'd to have. And this was enough to have ſatisfy'd her Duty: But this Empreſs and Heroine did not confine the Bent and Strength of her Soul here, ſhe aſſiduouſly accompany'd *PETER* the Great, that Mighty Man, the Admiration

of the World, in his inceſſant Purſuits after Glory, and never left him. *PETER* carry'd on and promoted the Arts of Architecture and Manufacture, and other Sciences; and ſo did *CATHARINA*: *PETER* introduc'd amongſt his Subjects good Behaviour and decent Faſhions; *CATHARINA* alſo cultivated them: And by this her wonderful and extraordinary Application, ſhe ſpirited to Battle the *Ruſſian* Soldiery more than the artful Harangues of the moſt elegant Speaker could incite them. For who can be weary in the moſt tedious Marches, who would not be aſham'd to decline the greateſt Dangers when he ſees a Woman, a Woman worthy of all Acceptation, undergoing the ſame Fatigues, partaking of the ſame Perils? And theſe were her publick Services which the whole Nation had a common Share in. But what ſhall we ſay of her ſpecial Benefactions to her Subjects? Would we ſee her diſtribute Juſtice and Equity? Her numerous Domeſticks declare it, who have received due and proportionate Rewards by her Bequeſt and Will. Do we want to ſee her Compaſſion? Multitudes under Condemnation, who entreated her Interceſſion for them, proclaim it. Would we wiſh to know her Alms-deeds? Many Widows and Orphans, indigent and diſeas'd Families, Male and Female Monaſteries, reſound them; who receiv'd abun-

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dant Supplies from her Grace and Bounty. In this Manner, ſhe reign'd with *PETER* the Great. And when the Divine Providence determin'd to tranſlate *PETER* into Eternity, and committed the *Ruſſian* Scepter to *CATHARINA*, we beheld indeed an unexpected Paſſage. We are not to wonder that the Empreſs was only a Year or two a Widow, and to eaſe herſelf of ſo great an Affliction, now reſts from her Royal Labours. How many ſuch Women do we find in all the Numbers of the Female Sex, who when they hear of the Death of their Friend do not intermit preſent Buſineſs? As when a Wife mourns for her Husband, do not forget all their Affairs, though of the greateſt Moment and Importance? The Affliction and Grief is inexpreſſible which faithful Wives ſuſtain that have loſt their beloved Husbands; whither does not ſuch a Widow wander, what ſearch does ſhe not make, ſhe has not only no Perception of Pleaſure or Satisfaction, but every Thing miniſters Matter of Anguiſh and Bitterneſs to her. She comes into her Houſe, O how does this Thought rake her very Bowels! Not my Companion, not my Husband at Home! She caſts her Eyes on his Clothes, his Armour, his Utenſils, and hence is the Wound at her Heart, that what ſhe wants is miſſing: And it is not to be expreſs'd, when ſhe looks

on her Children, and conſiders their Orphan State and her own Widowhood, the Depri. vation both of a Husband and a Father, how ſhe is ſtruck to the very Soul. Beſides a Widow herſelf, that is ſo loving a Mother and a Wife, if ſhe has a rhetorical Talent, can ſay ſomething ſeaſonable in her heavy Affliction, can utter ſome Word of Conſolation in a proper Time; but whilſt the Pain is inceſſant, and ſhe is not able to ſpeak, and ſobs and cries, ſhe is as it were lethargick, ſhe ſits neither alive nor dead, and motionleſs as a Stone. And if any vulgar Woman is liable to ſuffer this; What does a Royal Widow ſuffer? But above all *CATHARINA?* God gave her unparallell'd Felicity in *PETER* the Great, and the Bitterneſs was unparallell'd in her Deprivation of him: beyond all Hope and Expectation, ſhe had the Honour of being the Conſort of ſo glorious a Monarch, ſhe preſerv'd his Love and Affection towards herſelf Conſtant, and without Interruption for ſo long a Time, by her Vittue and excellent Endowments of Mind; ſhe bore him of his Blood, the bleſſed Fruits of her Womb; ſhe alſo receiv'd of him the Crown, in Order to ſucceed in the Royal Throne. When therefore ſuch a beloved Conſort, and a Sovereign Lord ſuch a Lover of her, was on a ſudden taken away, who can imagine how great the Sorrow

row at Heart which wounded and afflicted her? And hence we eaſily collect how great her Magnanimity, and the Affection ſhe bore to the *Ruſſian* Nation; for under this preſſing Affliction ſhe not only did not neglect the Duty of her high Station, but apply'd herſelf to Buſineſs of every Kind with the greateſt Aſſiduity and Diligence, ſhe review'd and diſciplin'd her Troops, regulated her Government, diſtributed Ranks and Honours, order'd martial Expeditions, made Leagues and Alliances with other Potentates, offenſive and defenſive, whenever they ſhould ſound to Battle. To perform theſe and ſuch like Acts, who does not confeſs that they are above the Capacity of a Woman, even in the Time of Rejoicing? But *CATHARINA* did all this in the Days of her Mourning and Diſtreſs, and ſhe ſo manag'd, as to produce into Act many Things which *PETER* had deſign'd, to perfect moſt of what he had begun; the *Ruſſian* Soldiery hardly perceiv'd a Female Hand over them, and the Ocean did not feel that *PETER* was dead. But to cloſe this ſhort Oration; ſuch was her Affliction on the Death of the Sovereign, that none would conceive it poſſible for her to engage in Buſineſs, yet ſuch was her Activity in the Adminiſtration of Government, that all would ſay, ſhe had neither Sorrow nor Grief at Heart.

And now from this brief Diſcourſe, we underſtand, ſufficiently, my mournful Auditors! What a two-fold Good we loſt, when we were lately depriv'd of *PETER*, and now of *CATHARINA*. O who does not diſcern here the Anger of God, manifeſted in the deſtructive Deaths of our Monarchs! Who will not acknowledge that we have greatly provok'd the Divine Majeſty! And who will not not proclaim our want of a general Reformation!

But how does the Divine Providence deal with us! God when he puniſhes us for our Sins, lays on us ſuch a remarkable Judgment as almoſt takes our Spirit and Life from us; yet at the ſame Time, by a gracious Exchange, has Mercy on us; and to ſpeak as a Man, with one Hand he caſts us down, with the other he lifts us up; with one he wounds, with the other he heals; with one he takes away our Poſſeſſions, with the other he preſents them, you all know what I mean. God puniſh'd us when he took *PETER* from us, had Mercy on us when he exalted *CATHARINA* to the Throne; again he has puniſh'd us by taking *CATHARINA* from us; but in this Day of Puniſhment, O the Mercy! O his loving Kindneſs! On this very Day he bleſſes us, and hath fulfilled on us his moſt comfortable Promiſe: *I will viſit their Tranſgreſſions with the Rod, and their Iniquity with Stripes*;

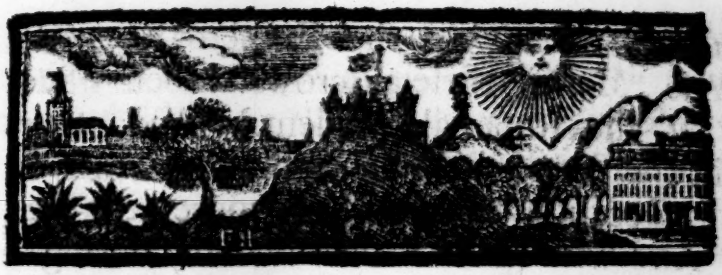
Stripes; nevertheleſs my loving Kindneſs will I not utterly take from them, Pſal. lxxxix. 32, 33. On this Day, when by his Judgments he commanded hence the Auguſt *CATHARINA*, he ſet over us Thee, *PETER* the II. of Royal Deſcent, and appointed to be our moſt Serene and moſt Potent Emperor, by the Will of our Sovereign, of bleſſed Memory. Bleſſed be God whoſe Pleaſure this is. He viſited us with the Rod, in depriving us of our Sovereigns thy Parents, but inſtantly hath in Thee demonſtrated, that he takes not his Mercy from us, Thou cureſt our Diſeaſes, Thou wipeſt the Tears off the ſorrowful *Ruſſians*. This very Juncture ſeems to be a good Prognoſtication to us of ſome better Fate attending us; for as we behold the Spring of the Year, Thou in Purple appeareſt to us like a beautiful Flower which delights the Eyes of all Spectators, and as after a hard Winter, after this ſo great and double Misfortune, thou haſt uſher'd in to us the Pleaſant Spring of our Happineſs. From Thee we hope for the ſweet and healty Fruits of true and righteous Judgment of Royal Condeſcenſion and Complacence, of Clemency and Mercy towards all Men, of an univerſal national Reformation, and a happy Conſtitution; from Thee we live in Hopes, even in foreign Regions to gather the bleſſed Fruits of amicable Al-

liances for mutual Aid, and other advantageous Commerce; and if from any Quarter Commotions and deſtructive Wars ariſe, we truſt to receive by Thee, unexpenſive Victories, and joyful Triumphs.

O our God, who puniſheſt and haſt Mercy on us, who overwhelmeſt in Death, and again haſt quicken'd us, thou God of Pity, and Father of all Conſolations! Convert us to thee with thy Grace, that we may no more provoke thee to inflict on us the greateſt Puniſhments; direct and inſpire with Wiſdom inſtantly this Royal Youth, whom thou haſt appointed to reign over us, to fit him for the Charge of his Government; inſtruct and eſtabliſh him in the Way of Truth and Righteouſneſs to thy Glory; and what thou haſt taken from the Years of *PETER* I. what Years thou haſt taken from his Succeſſor *CATHARINA*, vouchſafe to add to the Number of the Years of *PETER* II. and by thy merciful Providence ſo guide him in all Goodneſs, that in this *PETER* alſo we may ſee thy Hand, and *PETER* the II. will be another *PETER* the Great. Bleſs O Lord, and ſucceed our Deſires, and fulfill our Hopes, *Amen.*

Printed in the Preſs at St. Petersburgh, *the* 12*th of* June, 1727.

We



We *PETER* the Firſt,

Emperor and Sovereign of all *RUSSIA, &c.* *&c. &c.*

Manifeſt to the People of the Spiritual, Military, Civil, and of all other Ranks, our faithful Subjects of the whole Ruſſian *Nation.*

WHereas it is known to all, that in all Chriſtian Kingdoms it is the conſtant Cuſtom of Potentates to crown their Wives, and not only in theſe Times, but antiently the moſt famous *Græcian* Emperors frequently did this; namely, the Emperor *Baſilius* crown'd his Wife *Zenobia*; the Emperor *Juſtinian*, *Lupitſia*; the Emperor *Heraclius*,

raclius, *Martinia*; the Emperor *Leo* the Wife, *Maria*; these all crown'd their Wives with the Imperial Diadem. And others did the same which we think it needless on this Occasion to instance in more at large.

And whereas it is well known, during a War of 21 Years, that we underwent the most hazardous Toils, and even expos'd our Person to the Perils of Death itself for our Country's Good; that by God's Assistance we have put an End to the War; that *Russia* never before had seen so honourable and advantageous a Peace; and in all their Affairs never had so great a Glory: In which our Toils above-written, our beloved Consort the Sovereign *Catharina* was a great Aid and Support, and not only herein, but in several military Expeditions, without Regard to the Imbecillity and Tenderness of her Sex, resolutely of her own accord, was present with us, and gave us all possible Assistance; especially in the Battle with the *Turks* at the * *Prude* (where our Army was only

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* *At this Place, in* 1711, *by an over hasty March with a Part only of his Army, and probably by some Mistake in his Intelligence, the Tsar was advanc'd too near the Enemy, and presently surrounded and distress'd by their great Numbers,*

only 22 thouſand, and the *Turks* 270 thouſand) in that critical Juncture ſhe behaved herſelf not like a Woman but a Man, whereof our whole Army will witneſs, and can teſtify to our whole Empire.

Wherefore by Vertue of the Power we have from God to honour our Conſort for theſe her Labours with a Coronation and Crown, which God willing, we purpoſe to effect at *Moſco* this preſent Winter. This our Intention we notify to all our faithful Subjects, to favour whom, we of our Imperial Grace are immutably inclin'd.

Numbers, and thereby his Proviſions and Succours being intercepted, he was reduc'd to the laſt Extremity of Want and Deſpair. In this unhappy Circumſtance of his Affairs he made ſeveral ſtrenuous Efforts to extricate himſelf out of this Difficulty, and his Soldiers in a few ſmall Engagements gave the Enemy a ſufficient Proof of their Bravery; but being too ſenſible of the Inequality of engaging ſuch ſuperior Numbers with ſo ſmall a Force, and rather than expoſe his Army to be inevitably deſtroy'd by Action, he thought it more adviſeable to ſave their Lives by ſurrendring themſelves Priſoners of War; and himſelf took the Reſolution with a ſmall Body, to force his own Way through the Enemy, in which Attempt ſhou'd he fall,

Given in St. *Petersburgh*, *November* the 15th, 1723.

L. S. *Sign'd and ſubſcrib'd with his Imperial Majeſty's own Hand,*

PETER.

Printed in St. Petersburgh, *by the Senate,* November 18*th*, 1723.

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fall, he had bound his Arm with a white Ribbon for Diſtinction ſake; but this was a Reſolution ſo deſperate, that as it drew Tears from all about him, ſo it made them think of every Remedy and Expedient, rather than their Prince ſhou'd run ſuch a Riſque of Life, whoſe Preſervation they declar'd themſelves willing to ranſom at the Expence of their own Lives and Fortunes. And in this greateſt Exigency the Thought very fortunately occur'd to the Empreſs herſelf (then his Miſtreſs) and that was to bribe the Grand Vizier with a Sum of Money; which ſhe no ſooner propos'd, than it was approv'd and reſolv'd upon; and a Trumpeter ſent to the Grand Vizier, who accepted the Propoſal, and came immediately to a Treaty with the Tſar. It is ſaid ſhe had a great Sum along with her

in

in Gold and Jewels, which ſhe had frugally hoarded up as the Tokens of his Royal Favour, and that now, tho' ſorry for the Occaſion, yet expreſs'd her Joy to the Tſar, that ſhe was capable of making this Application of them for his Majeſty's Service and Preſervation. It is certain her Example and Influence was ſo ſucceſsful, that a large Collection was made in the Army to anſwer the Demands of the Grand Vizier, and by this publick Stratagem the Tſar and his Army were happily deliver'd from the laſt Miſery and Ruin.

No ſooner was the Tſar got out of this Labyrinth, than in the Face of his whole Army he gratefully acknowledg'd her the Author of his Deliverance, and with due Applauſes for her undaunted Courage and noble Preſence of Mind in ſuch an imminent Danger, he proclaim'd her his Wife, and his Children by her legitimate.

And from this Time the Tſar receiv'd and treated her as his Queen, with all the Honours and Dignities of that Character; and what was a ſingular and rare Example to his People, with the moſt endearing and undiſſembled Friendſhip and Conjugal Affection; and at length crown'd her Empreſs at Moſco, *on the 7th of* May, 1724, *in Purſuance of this Edict, notwithſtanding ſome Affairs of Importance had intervene'd, which detain'd the Tſar in* Petersburgh *this Winter, and occaſion'd this Alteration of Time prefix'd for her Coronation.*

And

And this was a Redemption indeed to the Tſar, and a very fortunate Deliverance in ſuch an imminent Danger, either of being made a Priſoner, or deſtroy'd with all his Forces, the Conſequences of which were yet bad enough, for he was oblig'd to quit the Conqueſts he had made on the Borders of the Tartars *along the* Euxin, *who are all tributary to the Grand Seignior, to ſurrender* Aſoph *which he had been in Poſſeſſion of near fifteen Years, and therewith to lay aſide all his Hopes of carrying on a Deſign of bringing a Fleet into the* Euxin, *and to deſiſt from opening the Communication for that Purpoſe, betwixt the* Don *and the* Volga *at* Camiſhinka, *and to leave his Allies the* Walachians *and* Moldavians *to the Reſentment of the* Turks *for their intended Revolt to the Tſar.*

Cogitata Pia

Illuſtr. & Revd.

Stephani Javorskii,

Rezanenſis & Muromenſis Metropolitæ St. Synodi Ruthenicæ Præſiclis; 1722 menſe Septembris mortui & Reſani ſepulti è Linguâ Slavonicâ latinè reddita.

Hic Præſul in Volhiniâ ſuperiori natus Luceoriæ Adoleſcens ibi apud PP. Soc. literis humanioribus, Poſt Leopoli & Poſnaniæ, Denique Romæ Philoſophiæ & Theologiæ operam dedit.

1698. Cùm Tſarea Majeſtas *Petrus* M. eum Leopoli ad populum verba facientem audiviſſet, lauto congiario Moſcuam invitavit; ut concionatoris aulici & vices Patriarchæ in ſede vacante adminiſtraret poſt obitum ultimi Patriarchæ *Adriani*.

Vo imia otſa i Sina i Swatago Duha
Amin.

Katalog knig STEPHANA YAVORSKAGO,
Metropolita Riazanskago i Muromskago
Speſannih v'leato Hoſpodna 1722.
v'Meaſetſea Auguſtea.

Yegda pomiloſti Boziyei boleznem tolkouſchim
Ourozumea ſebea bliz ſmerti buiti,

Poſſeſſora ſih knig plachevnoye kenigam tſea-
lovaniye.

GRiadite moima roukama chaſto perſtovani knizitſi
Griadite Sweate moi leavoto i kraſoto moya
Sheſtpuite blagopolouchno ouze inih rozum paſite
I ſladoſt waſhou drougiim ouze Izlivaite
Ouvui menea yako moye otwas otloucheno Oko
Nevozmoget boleaye naſuiſchati muiſli moyeya
Vui menea buili ſladoſt, vui med, vui i aromata
Swami O Knig ſladko builo menea ziti,
Vui menea buili bogatſtvo i Slava Velika
Vui moya lubi, rai i outeaha odina
Vui menea proſweatili, vui mia ſlavna i imenata ſotwo-
Vami menea lubov i ou vlaſtei iſhodataiſtvovaſia (rili
Nuineaze vozbranayot menea ſvami Bogh (O tougovelika)
Radoſtnuiye provozdati i priſweatluiye dni
Ouze moya zenitſi zakluchit noſch veachnaya
Ouze ktomou roukama moima outrouzdenni ne boudete.
Inaya muea Kniga predvechnaya polagaotſa pred ochi
Youze mnea hoſchot otverſti griadouſchii Soudia
V'ſiak v'toi Knizea ſloveſa i deala ſwoya ouvidit
I v'ſiak voſpriimot po dealom ſwoim mezdovozdoyaniye

O

In nomine Patris, & Filii, & Spiritus Sancti, Amen.

Catalogus librorum STEPHANI JAVORSKII, Metropolitæ Rezanenſis & Muromenſis, deſcriptorum Anno Domini 1722, Menſe Auguſti.

Quando divina providentia a cerrimo morbo corep-
Se brevi moriturum ſenti ebat. (tus

Poſſeſſoris horum librorum Ultimum Vale, libris dictum,

ITE meis manibus verſati ſæpe libelli,
Ite meum lumen, mi nitoratq; decus
Vadite, ſolertes alibi nunc pacite mentes,
Jam veſtras aliis fundite mellitias.
Væ mihi! quod noſter vobis ſubtractus ocellus
Jam ſetiare nequiſt ſenſum animumq; meum.
Vos mihi dulcedo, mel, nectar, aromata grata,
Vobiſcum, O libri, vivere ſuave fuit.
Vos mihi divitiæ, mea gloria ſumma fuiſtis,
Vos paradiſus, amor, deliciæq; mea:
Vos de coraviſtis, meq; accumulaſtis honore;
Et Regis per Vos uſque favore fruor.
Aſt placidos lætoſq; DEUS mihi (proh dolor ingens!)
Vobiſcum prohibet nunc iterare dies:
Occludet noſtras cito nox æterna pupillas,
Poſt nec erit vobis noſtra moleſta mænus.
Volvendum en alium librum per ſecula! judex
Quem mox venturus vult aperire mihi.
Omnibus hoc libro ſua verba & facta patebunt,
Proq; ſuis actis præmia quiſque feret.

O ſtraſhnaya Kniga yaʒe togda pred ſoudiſchem boudet
U'ſem v'ſiak greh yavno predſtavliaya
Siyou az knigou vrazmuiſhleniye chtou
Abiye trepot v'koſti moya vhodit i ſerdtſe ouyazvliayot
O Boʒe! o otche! o bezmearnaya lubve bezdno! (ſtrela
O iſtochniche blagoſtuini! o verſche dobroti!
O moria i zemli i vuiſochaiſhago nebeſe oupravetelu!
Iʒe roukama voſviaſchayeſchi brozdou volnouyouſchaſia
(moria
I zweazdonoſnui' nebeſa kroug premoudr obraſchayeſchi
Tia molu nedoſtoinui cherv, ſouyetiye, i nechtoʒe
Prizri i v'knizea ʒevotnoi napiſhi imia moye
Kroviyou Chriſta iʒe yeſt ʒivot i ſpaſeniye moye
Woſʒe peſaniya moya i knigi moya Konechnea tſealouyou
Tſealouyou i tebea troudami moimi poroʒdennouyou bi-
(bliotikou
I vam v'ſem zemnorodnim bratiam i chelowikom otdayou
(tſealovaniye
I tebea vozlublennaya mati zemla tſelouyou
Priimi, molu tia, maternim obyatiyem tealo moye
Poneze douſhou nebeſi Koſtize tebea vrouchaem.

WORDS

O venerande liber! positus qui judice coram
Humani generis proferet omne Scelus.
Hunc librum summa cura studioq; legenti
Permeat ossa tremor, corq; sagitta ferit.
O Deus! O pater! Obe immensa & amoris abysse!
O fons exhilarans! O bonitatis apex!
Omaris & terræ & summi moderator Olympi!
Qui! valida cohibes aquora sæva manu,

Stelligerumq; tuo circumfers numine calum:
Te precor indignus, vermis, inane, nihil.
Desuper e cælis placato respice vultu,
Et nostrum sobolis Scribe cruore tuæ
In vitæ libro nomen; nam de cruce Christi
Effusus Sanguis vita salusq; mea est.

Vos jubeotandem, mea scripta libriq; valere;

Nata labore meo, bibliotheca, vale!
Undique terrigenis & fratribus opto salutem;
Teq; meis labris, terra parens, veneror,
Inq; tuum gremium excipins hoc, quæso, cadaver;
Quippe animam cælis reddimus, ossa tibi.

Transtuli Moscuæ Feb. 1723.

N. B. Litera *Yat* Slavonica valet *ea*, ut in *yea*, *mean*, &c. Anglorum, & quasi dipthongescit.

Litera *Givite*, valet *g* Gallorum, sed in hoc scripto semper exprimitur per *z* cum cauda ut a altera *g*, & *z*, distinguatur, in charactere autem suo Slavonico facillime à literis Glagol & zemla dignoscitur, quoniam est diversa prorsùs figuræ.

Litera Slav. *Ya*, valet *ia*, & quasi dipthongescit.

Litera Slav. *x* cheer est gutturalis, *ch*, latinis ignota, propterea simpliciter exprimimus per *h*.

WORDS in this BOOK explain'd.

ARCHIMANDRITE, *an Abbot of a Monaſtery, of that Conſideration and Dignity as to be often ſtil'd* Archierei, *which is a Character ſometimes given to a Biſhop as he is a chief Prieſt. The* Greek *Word* μάνδρα (Mandra) *which occurs in the* 10*th Pſalm, v.* 9. *is in the* Slavonian *Verſion tranſlated* ograda, ſepimentum, i. e. *any Kind of Encloſure, as a Sheepfold, a Cave or Cell, whence Monaſteries were antiently call'd* μανδραί (Mandrai) *and the Prefect or Abbot,* Archimandrite.

Egumen *and* Egumena, *a Prior and Abbeſs, next in Dignity to an Archimandrite.*

Naſtoyatel, *a Prior or Principal of a Convent, is always a Prieſt, and has the Power of an Archimandrite or Egumen within his Monaſtery, but inferior to both in Rank and Dignity.*

Hieremonachus *and* Hiero-Diaconus *are Eccleſiaſticks who officiate in Monaſteries, yet are capable of higher Preferments in the Church.*

Proto-

Protopopes, *or chief* Popes, i. e. *Prime Presbyters or Prieſts, who in* Ruſſia *are call'd* Papæ *or* Popes, i. e. *Fathers*; *and theſe* Protopopes *are as Governours or Heads of the white Prieſthood, or Secular Prieſts, in Oppoſition to thoſe in Monaſteries, who are often ſtiled* cherni, *that is, black in this Book, and whom we conſtantly tranſlate Monks as a more intelligible Apellation.*

Ἀκάθισοι, Acathiſts, *are a Compoſition of Hymns of Praiſe and Thanks to the Virgin* Mary, *in Imitation probably of that memorable* ἀκάθιςος, Acathiſt *are Hymn in Praiſe of the bleſſed Virgin for the Deliverance of the City of* Conſtantinople *by her Aſſiſtance, as the Story goes, from the Invaſion of* Perſians *and* Barbarians, *on this Occaſion. The City being beſieg'd in the Reign of* Heraclius, *inveſted on one Side by a numerous Army under* Sarbar, *the General of* Choſroes, *King of* Perſia, *and on the other by* Chagan *the* Scythian. Sergius, *the Patriarch, carry'd in Proceſſion the Image of the Virgin in his Arms, and together with the People made inceſſant Prayers to her, which when he had done,* Heraclius *obtain'd a ſignal Victory over the Enemy.*

This Service was call'd Acathiſt (ἀκάθιςος q. ſeſſione carens) *becauſe they ſtood all the time it was perform'd. And the ſame Kind of Service was repeated on ſome other Occaſions, both in* Conſtantinople *and in other Parts of the*

the Greek *Church. See Dr.* Cave's *Hiſt. lit. Vol.* 2.

Raskalſhiks, *i. e.* Schiſmaticks.

Squawkers, *explain'd pag.* 38.

A Ruble *is* 100 Ruſs Copeiks, *one Copeik was formerly an* Engliſh *Penny, but ſince the Tſar has recoin'd his Money, it is little more than half the former value, and a Ruble ſomething leſs than an* Engliſh *Crown.*

A Ruble *is alſo ſubdivided into* Poltins, Polpoltins, Grivnas, *and* Altins. *A Poltin is half a Ruble, or almoſt half a Crown* Engliſh. *A Polpoltin is half the half Ruble, or* 25 *Copeiks, which are a quarter of a Ruble. The Grivna is ten Copeiks; ten Grivnas make a Ruble. The Altin conſiſts of three Copeiks,* 33 *of which, and one Copeik are a Ruble; and when the* Ruſſes *count Rubles in ſmall Money, they uſually reckon by Altins, or call each three Copeiks, one, two,* &c. *till they have reckon'd* 33 *times three Copeiks and one Copeik over, then lay the Ruble aſide, and begin to count a ſecond Ruble, or more in the ſame Manner.*

A Copeik, one hundred of which make a Ruble, is again ſubdivided into Deniſhkas and Poluſhkas.

1 Deniſhka *is half a Cepeik.*

1 Poluſhka *is half the Deniſhka.*

So that the Copeik conſiſts of 2 *Deniſhkas, or* 4 *Poluſhkas.*

N. B.

N. B. *The* Doniſhka *ſeems to have been the Original and firſt Coin of the Country, becauſe their Word for Money in general is* Denga, *of which, according to the ſoftneſs of that Language,* Deniſhka *is the diminutive.*

A Verſt, *or* Ruſs *Mile, contains* 3504 Engliſh *Feet, which is two Thirds and upwards of an* Engliſh *Mile: Or* 500 Ruſs *Fathom make a Mile; each Fathom conſiſting of* 3 Arſhines: *This is call'd the long or large Fathom. The ſhort Fathom is of* 2 ½ Arſhines. *Wood for Fire in their Houſes is ſold by either of theſe Meaſures ſquare.*

An Arſhine *conſiſts of* 28 *Inches and* 1/10, *and is divided into* 16 *Parts, call'd* Versks, *four of which go to each* Chetvert, *or Quarter of the* Arſhine.

Quaſs, *explain'd p.* 169.

FINIS.